

3,

*Truth and Innocency*  
**VINDICATED,**  
AGAINST  
**Falshood & Malice;**

Exprest in a Late  
**VIRULENT PAMPHLET,**  
INTITULED,

(A True Account of a most Horrid and Dismal  
PLAGUE, began at *Rothwell, &c.*) Without Printer's  
Licenser's, or Author's Name thereunto:)

Together with an Account of the *Kettering*

**VISITATION.**

By *R. Davis*, a poor Despised Servant of Christ:

Psalm X. vii.

*His Mouth is full of Cursing and Deceit, and Fraud: Under his Tongue  
are Mischief and Vaniey.*

*Ver. viii. He lyeth in the lurking places of the Villages: In the secret places  
doth he Murder the Innocent: His Eyes are privily set against the Poor.*

*Jer. XX. x. For I heard the Defaming of many: Fear on every side: Report  
say they, and we will report it.*

To which is Added *Mr. Rob. Betson's* Answer to so  
much as concerns him in the said LIBEL.

L O N D O N.

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YOU are hereby Allowed to Print and Vend a  
 certain Book, Intituled, *Truth and Innocency*  
*Vindicated against Falshood and Malice*; Expressed in a  
 Late Virulent Pamphlet, Intituled, (*A True Account*  
*of a most Horrid and Dismal Plague, began at Roth-*  
*well, &c.*) Without Printer, Licenser, or Author's  
 Name thereunto. (Written by *Richard Davis.*) And  
 for so doing, this shall be your sufficient Warrant.

November 4. 1692.

Edmund Bohun.



## Truth and Innocence Vindicated, against Falshood and Malice, &c.

**I**T seemed good to the God and Father of our Lord Jesus, by a more than usual method of his Providence, to put me into the Ministry (who am less than the least of all Saints) not many years ago: And afterwards to call and send me from *London*, a place of Ease and Advantages, and from all the advantageous Proffers that were then made me, (which did bid fair for the World in conjunction with his service) by the same unaccountable hand down to *Northamptonshire*; and there to a place and a people that I knew not afore. Where it pleased him, in a short time, not only to make my service acceptable to the Saints, and useful to their edification; but also to own the labours of the meanest of his Servants with success in the work of Conversion, for the manifestation of the excellency of his own power. So glorious a work of Christ upon the wheel, must needs be expected to awaken all the rage of Satan against it; which hath sufficiently appeared in the various Artifices he hath used ever since to oppose, blacken and defeat it, and to overturn the Church, and tread me under foot.

We were first invaded by him with those strange and unusual Distempers on the Bodies of several, so remarkable as to the manner of the Disease, and the numbers of the Afflicted, that it not only amazed us, but startled all others that saw and heard thereof; which hath given an occasion to all the Reflections and Censures that have been past upon us since.

The Designs of that grand Enemy of Souls were apparently these.

1. To render me a suspicious Man (versed in some evil Art) both to the Magistrates and the People.

2. To deter People from coming to hear me.

3. To cast an *Odium* upon the Afflicted, and make them liable to Suspicion to be under no other Influences, but what were Diabolical.

4. To terrify and discourage the Afflicted themselves.

5. To weaken my hands, and cast me down in the service of Christ.

But under these Tryals, the Lord afforded these Supports.

1. That tho' the strictest Enquiry was made, yet nothing of Conjuraton could ever be fastned upon me: Besides, my Conversation known to so many in City and Country, baffled so ridiculous an Imagination.

2. His second Design was, in some measure, over-ruled for good also; for the Noise and Novelty of the Dispensation brought many under the preaching of the Word, which probably otherwise would not have come. And many of them, that came to feed their Eyes on our Calamities, were reached by the power of God in his Gospel.

3. Nor did he altogether prevail in his third; for the Conversation and Experiences of those Afflicted; give a sufficient Testimony to the contrary.

4. And as to his fourth Design, he is trampled upon ; for the Afflicted meet with so many Consolations from the God of all Grace, that they are comforted under their Tribulations with those Comforts, wherewith they are enabled to comfort others. *Blessed be the Name of the Lord.*

5. And as to my self, under great Discouragements and Disconsolateness, I was supported by the Father of mercies, by his powerful giving in of those words, *John 11. 4.* and at another time with those words, *John 13. 7.* So that they and I resting on his Word, are made, through grace, quietly to hope, and patiently to wait for the Salvation of the Lord, under that dusty Cloud of Reproaches we are covered with ; expecting, that in his own time he will expound that mysterious Providence.

But when the Adversary failed in this Attempt, he stirred up some to emit a railing Letter, reflecting on my Conversation ; I know not where it was forged, but it was industriously spread by an ill Man in the Town up and down the Country, which, like a Squib, having spluttered a little while, puffed away to nothing. Some Friends hearing thereof, sent down their Letters-Testimonials concerning my Behaviour, which shall be hereafter inserted.

These Attempts being frustrated, he takes up other Instruments ; for now he prevails with a professing People to engage in the opposition. There were private grumbings and mutterings before amongst them. Our Doctrine was too bright, our Faith too high, our Discipline too strict for them : But this secret Prejudice burst not forth to an open Flame, till some good Men took occasion from my Ordination, because it was not according to their Model, to censure that and me liberally to all sorts of People ; whereupon the Tongues of Professors were now let loose to cavil at every thing, and find fault with all our proceedings. Hereupon they were instigated to contend, quarrel, oppose, and reflect continually, terming our Faith a Fancy, our Profession a Noise, our Conversation and Discipline proud, strict and morose ; and affirming, that without doubt we were all under a Delusion. By this the ignorant multitude were incensed afresh, and encouraged by these to go on in all manner of Raillery, Reproach and Reflection, as if their Tongues had been set on Fire from Hell.

Being also further galled with the Reformation the Lord stirred us up to in the Church, in our Persons and Families, their Misconstructions, Misreports, Censures and Revilings encreased, which were communicated to *London* and other places by Letters, that fled up and down very thick. They concluded I was too much followed, &c. A Spirit of Envy is dangerous, like Gunpowder, what will it not blow up Men to ?

Now came a fresh Assault. A young Man dark in the Gospel, but confident of his own parts, misled by Pride and Ignorance, sets up the Cry of *Antinamianism*. No term was now too bad for us. Disciples of *Crisp*, *Saltmarsh*, and I know not who besides ; which made many enquire into those Books, they had not read nor heard of before ; I must confess I had not for one : However, Dr. *Crisp's* Works sold the better afterwards. This young Man made the minds of Professors ill-affected towards us, and he had great opportunity

tunity to instil his Insinuations, by carrying a Pack up and down amongst professing Families.

Our Tryals thus encreasing, our Comforts and Advantages did so proportionably, blessed be the Father of Mercies, and God of Comforts, who comforted us in all our Tribulations with these Comforts, wherewith we are enabled to comfort others: for several were converted, the Saints built up in their most holy Faith, Members were daily added, the Church greatly encreased, spreading wide. And over and above all this, the Brethren being stirred up of the Lord, waxed bold by these Afflictions to feed the Church that was scattered abroad, and offer the free grace of God in Christ to perishing Sinners, whose labours God was pleased to own very much to the praise of the glory of his own excellent power; to which there was added by sovereign grace a holy boldness in the Members of the Church, in their profession of and testimony for Christ and his Righteousness, so that the Enemy despaired of trampling their Faith under foot. This blew up the flame of Opposition beyond all Bounds: Now Craft and Despair joined with Opposition to swell up the Flood above all Banks of Christianity, Prudence and Morality. Monstrous Stories concerning us were invented, reported, imposed, and as credulously received and handed about again. Pulpits sounded out against us. Coffee-houses, Ale-houses, Taverns, and Feasting-Tables rung of us, in repeated ridiculous impertinent and notorious Falshoods. I have often wished that time had been spent in discoursing of heavenly things, and have oftner wonder'd what strange Spirit possesseth Professors now adays, and what would the end of these things be? I also with an heart full of sorrow have thus reflected, and are these then the effects of a day of liberty?

About this time Mr. King being sent down, headed an opposing Party at *Wellingtonborough*, which had took the opportunity of a day of liberty to forsake the Communion of the National Church, which (by deserting their former Profession) they had for years embraced; and he more vigorously, than prudently, performs his Work thus.

First, He takes the imperfect Notes of a Sermon, which when he had formed as he pleased, he communicates to the Elders at *London*; then, as he himself confessed to one, employed Men to bring in shreds of Sermons, either real, wrested, or merely invented, as might best fit his purpose. Besides this, he galloped up and down the Country many Miles compass, for these two Ends.

1. To incense the Ministers against us, that lived many Miles distant from us.

2. To rake together all the Accusations he could get, either from profligate or prejudiced persons, which hath afforded matter for the Libel. I do judge Mr. King had better served the Lord Jesus, if he had employed his time in preaching the everlasting Gospel.

He was soon succeeded by a corrupt Party about *Keiso*, who had been detected to have had an hand in keeping that Church in its Ruines and Desolations for divers years. These used much the same methods with Mr. King, the Lord convince them of this great Evil, if it be his blessed Will.

Then follows Mr. S—— of *Onndle*, who was rather won over by the opportunity of the Confederacy, than forced thereunto by any manifest Cause; for not long afore he had declared to Mrs. *Woolaston*, *That Satan had tryed to create Difference between him and me, but that he hoped he should never prevail.* However, being got in, he was as active as any in the prosecution of the aforementioned Artifices. With these in the opposition coalesced Mr. H—— Mr. W—— and divers other Ministers, whom I never saw, nor they me; who notwithstanding were pleased to govern themselves by this Maxim, *Report, and we will report it;* tho' this is far from being a qualification of a Citizen of *Zion*, *Who backbiteth not with his tongue, nor doth evil to his neighbor, nor taketh up a reproach against his neighbor*, Psal. 15. 3.

At last, as the Head-Champion, appears the Gentleman at *Bedford* in greater Fury and Violence to oppose us, than either of the former. This he did twice or thrice publicly in a Town of great Ignorance and Debauchery, where the Gospel had newly got footing, and had awakened some of the most Debauched; for which piece of Service, he had great Thanks given him by the Parson of the place.

Then he proceeded to write his Letters defamatory against us to *London*, to thunder in the Pulpit against us, to warn his Hearers and People from receiving or hearing of us.

—— *Precibusque minas regaliter addit.*

Which may be Englished thus:

*Like some certain piece of Majesty, he mingles Threats with his Requests.*

Modesty forbids me to relate all his injurious Actions; yet I hope, notwithstanding all, I should not only forgive, but forget all of them, were I but satisfy'd he was truly humbled for them. But by this time the Ministerial Confederacy had sucked into itself all the fitted Materials that were round about. These now jointly united in repeated Clamors, and Letters of Defamation, to expose us to the Nation, and the dissenting Interest in general throughout the Nation; and all this to support that pitiful Idol Self, that must tumble at last: for he hath said, *He will famish all the Gods of the Earth, and that is one of the greatest of them.*

Besides their being disturbed at the exercising of our gifted Brethren, there fell an unaccountable Terror upon them, lest we should break their Churches; whereas if there be any thing that breaks them, it will be their own opposition. But surely they must be conscious of some great Defects in themselves, and of some irreparable Flaws in their Building, when they testify their Fears of their being overturned by a small handful of despicable People: Sure they must be but slightly founded and cemented, when they are afraid the preaching of the Gospel will batter them down. It was more worthily spoke by a certain Servant of Christ, when the same Terror was laid before him, *That he had not so carried it amongst his People, that their Love to him should be soon cooled; and he hoped he had not so meanly instructed them in the*

*Truths*



Truths of Jesus, that they were in danger to be so easily shaken and removed by any, if they should bring another Gospel; or words to that effect. I cannot but testify how much I was affected with his admirable Prudence, Temper and Moderation, and especially his heavenly Conversation, (which adorned all the rest) in a late Journey, which I undertook: But as to them it is apparent, that there is some secret Conscience in them of certain unknown and unwarrantable Practises; which, together with the unseen Terror of the Lord upon them, have hurried them into such Fears. And 'tis evident that these Fears have precipitated them into all these Extravagancies, which have been so scandalous to our holy Profession and the Ministry.

Such opposition to the Work and Gospel of the blessed Jesus; such stumbling Blocks cast in the way of the poor carnal and ignorant World, are fittest to be lamented with *Jeremiah's* Lamentations. May not the Lord speak the same concerning us, as he did of *Israel* of old, *Isa. 5. 4.* *What could have been done more to my Vineyard, that I have not done in it? (He having granted us such a day of liberty.) Wherefore, when I looked it should have brought forth Grapes, brought it forth wild Grapes? And what those wild Grapes are, we are partly informed, Ver. 7. — And he looked for Judgment, and behold Oppression! for Righteousness, but behold a Cry! Yet I am still in great hopes the Lord will make good those gracious words prophesied concerning his People in Gospel-days, Isa. 4. 4, 5, 6.*

But to return: These Adversaries at length understanding that several, who had received their Reports, inquiring of me concerning particular matters, received a true account, which caused them to begin to startle at their proceedings. And probably apprehending also, that tho. I had been hitherto silent, yet sometimes I might be stirred up to vindicate Truth and Innocence against continued Aspersions. To prevent me herein, or in any just Defence I might make, they give it out, and spread it with great Industry, that I was a Lyar, a Dissembler, an Equivocator, a Man not fit to be credited, that would say and unsay any thing. Whereas all that have been and are my Intimates, know to the contrary; and can attest for me, that as well afore as after Conversion, I was reputed a Man of Plainness, Integrity, and without Folds of Mind; that always abhorred such dissingenuity, and who would not wittingly deviate from the Truth, unless through Ignorance, Mistake, Forgerfulness, or Inadvertency. I should scarce write what I do, were it not for this, that the Truth is now embarked with my good Name. But as for them it was apparent, that many Artifices they used, many Stories they raised to make the People believe this. I am informed it is the constant custom of one in particular gravely to affirm this in divers places; adding, that he might gain the more credit to his Insinuations, *That he is my very good Friend, and that he can lay me in his bosom;* which hath been the Preface or Conclusion of sundry Reports of his: Yet, for ought I know, the Party may love me, tho. he cannot resist the temptations of his Company; but he is not aware how much he subserves the designs and interest of Satan therein. The Lord forgive him this wrong, I wish it heartily, as the Lord for Christ's sake hath forgiven me manifold Evils.



By this time they were on tiptoes, imagining themselves sure of a full Conquest. Their triumphings were extravagant in whose companies, that were of their Kidney. Nor could they forbear their insulting Language to others, with unmanly Threats, what Blows we should have ere long; sending their Letters of triumph to each other; in one whereof there was an exhortation to the Party, to whom it was wrote to pray for my Downfall, and the Downfall of the Church at *Rowel*.

It cannot be thought otherwise, but such Cabals and Actions had their Promoters at *London*; And a man must needs forfeit his Reason, that does not conclude, that there was some secrethand behind the Curtain in managing all these Machines of fury and wickedness. As Letters posted up apace to *London*; so no doubt they returned as thick, filled with encouragements. There is no place left to suspect, but that there were Managers of the Party, who clap'd their hands, and halloo'd the giddy young People to such rash Undertakings. And 'tis as questionless, that such undertakings had their grand designs. The Order of the Gospel lay a bleeding to death already. And we, that durst appear for Free-grace being sufficiently blackened, it was concluded, none dare appear for it, lest they should be made Partakers of our sufferings; therefore a bold onset was publicly made upon the Faith once delivered to the Saints, in a certain book inched to the present Juncture of Affairs in spiritual matters, setting up a new Law, instead of the holy, just, and righteous Law of God. And now at last we feel their long menaced Scourges, and all follow together one in the Neck of another.

The first was this plausible book, lashing not only at us, but at Religion it self, and the Orthodox Professors of it, over the Shoulders of *D<sup>r</sup>. Crisp*; And then to second it a virulent Pamphlet. And because 'tis Customary in modern Duels to have thirds, there treads upon the Heels of that the *Ketter-in-Inquisition*.

Such three Victories had the King of *France* obtained at once, his insulting had past all bounds: And 'tis easy to imagine, how these puny Conquerors did also glory: *But let not him that girdeth on his Harness, boast himself as he that putteth it off.* The Cause is the Lords, and let the Opposers reckon their Triumphs at the close of the day; I shall only here acquaint them, we are kept through Faith by the mighty power of God, and are made hitherto to rejoice in the God of our Salvation, blessed for ever be his holy Name.

The first alarmed more learned and abler Pens than mine, and drew them forth into the Contest, to whose management I leave it, wishing them good Success under the Captain of our Salvation in this Engagement, against the Perversers of his Gospel.

The second Assault falls more peculiarly upon my self, and this Church of Christ to which I belong, and therefore I am engaged to act here in my own Defence, and theirs; or rather, in the Defence of what is much more valuable, *viz.* the Faith and Order of the Gospel of Christ.

And first I shall begin with the Libel. A Libel crammed so full with impious Prejudices, writ in such an invective base Style, interlaced with so many Untruths, dished out and adapted for the meanest yet prophaneſt gusts, that

that it is justly to be abhorred by all Men of Understanding, Learning and Sobriety, as well as Men of Holiness and Christianity. The Authors, notwithstanding all their bold and false Charges, yet have took care to keep themselves obscure, and have shrowded themselves under a Cabalistic Name, not half so significant as *Smeethynnuus* of old, having thus excused themselves, by fathering it on the Church of *England*, which aggravateth their wickedness, forasmuch as they will not stand to what they have written, and blush to own their own Child, which they lay at other Peoples doors.

The discovering the Author, will be more than half answering the Libel; and tho I cannot yet point out the very Men, yet I shall lay such Considerations afore the Reader, as will bring him very near the Covey.

1. The Witnesses at *Kettrin* proclaim themselves so near akin to those in the Libel, and consequently to the Authors thereof, that it will be very hard to separate them.

2. A certain Gentleman on the South-side of us, hath boasted of this Book some months afore it came out, and promised to shew it to some, and to another promised a Book as soon as it was printed; besides, that the same Gentleman has made it his Business for a long while to ride up and down the Country to gather Accusations together.

3. The same Gentleman hath sent a libellous Copy of Verses to one of *Upp* — written with his own hand, very obscene and scurrilous, (tho' he daunt out the most fulsome Obscenity with his Pen) which came to the view of a worthy and judicious Person, who declared the Author, whoever he was, deserved the Lash. Perhaps these Verses were intended to adorn the Libel, but, probably upon more mature Consideration, they were omitted.

4. It is notoriously evident, that the Venders of these Libels were Professors and Church-Members, witness *Bedford*, *Northampton*, *Wellingborough*, *Darlington*, and Mr. *Pain* of *Onndle*, who wrote to Mr. *King* for 50 of those Goods, as I have his Letter still to shew. And this they did, when Church of *England* Men abhorred to receive them, when brought to them to sell by unknown hands. Besides, it was such a sort of People justify'd them. One at *Spaldock* said it was nothing but Truth: Another at *Wellingborough* spake to the same purpose. Another at *Olney* defended the Ribaldry of it, by the example of the Prophet *Elijah* insulting over *Baal's* Priests: So that People must put out their Eyes, that will not see what sort of People were the Authors thereof.

We need go no further than the Libel itself, to manifest the Church of *England* had no hand in it. There is another sort of *Shibboleth* runs through every Page of it, tho' mixt with a great deal of Impiety. I shall give the Reader a taste thereof in some few Instances.

1. Page 4. Wherein they acquaint the Reader, *That we have been with all Love admonished by some or other of their Number almost weekly and daily, &c.*

2. It is plain from their way and manner of mentioning the *London* and *Country* dissenting Ministers with Mr. *Holcraft*.

3. From

3. From the Form and Style of the Expostulation to the People at Rowel throughout, especially that towards the Close thereof, where they advise them to get a Pastor amongst them found in the Faith, and in the mean while to invite their neighbouring dissenting Ministers to take their Turns to preach amongst them, till they can get such an one.

4. They write, Page 3. *That they adore and live daily upon the rich Grace of God in Christ, &c.* Tho' this Libel be but a poor Testimony of it, never did Fountain send forth such bitter and sweet Water as this Pamphlet does! And is it thus they live upon Grace? And is it thus they adore it? And does this nasty Book make for the honour of God's Grace? O *Antinomians* with a witness! Is this the effect of their zealous Cry for Holiness against *Antinomianism*? Holiness stands in no need of ungodly Spirits and Practices to defend it. I may well say to these, as the Apostle did to the *Jews* of old, *Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God? While the Name of God is blasphemed among the Gentiles, through you, as it is written, Rom. 2. 23, 24.*

5. It is remarkable, that when any of the sober sort of the Church of England have written in such a Style, there has a vein of strong and finewy Wit run thro' their Burlesque: But I must needs say of the Author of this Drollery, that he is so far from being fit for the Pulpit, that he would be his'd off a Stage; and would never be accepted at *Bartholomew Fair*, nor earn his Bread there with all his Buffoonry.

I must here enter this Caution, tho' I charge this Libel on a certain Number, who are the Warts and Moles of our holy Profession; yet far be it from me to think, or persuade others to think, that the dissenting Party in general is guilty thereof; for I am persuaded they abhor so vile a thing, and can scarce be induced to believe that any, naming the Name of Jesus, should wallow in such Iniquity, tho' it be so. I also declare, that I think holy and grave Mr. *Medwell*, would abominate having an hand in the base Stuff. The same I think of worthy Mr. *Clark*, who (as I am informed) generously proffer'd to testify his abhorrence of the Libel under his own hand, when none present would second him.

I shall now proceed slightly to answer their Libel, tho', I hope, in another manner of Style than theirs.

First, They charge me with perverting of Scriptures. These are instanced.

*Mat. 1. 12, 39.* Whence I alledged, *That the Person of Christ is the great sign Faith lays hold on.* This I shall assert, and am ready to defend.

*2 Rom. 9, 8.* Where God speaking of the former and latter calling of the *Jews*, shews the suddenness of the work upon them. This is true. It appeared so *de facto* in their former Call, if we consult the Scriptural Account of their Conversions, instance the three thousand, *Acts 2.* called and added to the Church the same day; and I question not but it will be more eminently so in the latter day of Glory, when *a Nation shall be born in a day.*

*Mat. 10. 34.* I shall speak to hereafter.

I know not what they mean by *John 7. 37.* therefore I shall leave it alone, till they explain their meaning.

1 *John* 4. 18. *Perfect Love casteth out Fear.* That Fear I expounded to be slayith, sinful, unbelieving Fear, and no other.

In their prefatory Charge in matters of Fact, they stumble at the very Threshold: For,

First, The dissenting Ministers of *London* in their Letter did not censure, but enquired of me, Whether such and such things were true? I returned my Answer according to their Questions, denying what was false, affirming what was true, and gave my Reasons for my Judgment and Practice. This their Letter (of which I have a Copy) can testify.

The Reports as to my last meeting with them are likewise untrue: For,

1. I went voluntary to them, they did not fetch me before them, as is alledg'd.

2. Let the Elders themselves speak, whether it was their design authoritatively to silence me.

3. I appeal to them as Evidences for me, whether any such thing was concluded, as bringing in Witnesses against their next Meeting.

4. I did not go out of *London*, until I had finished my Business I came about there, and then what should I tarry there any longer? One would think the Reverend Ministers themselves being Witnesses of the falshood of these first Reports, might justly suspect all their After-Testimonies.

These Libellers, by an unadvised blabbing out of what they have done concerning Silencing, do declare what they expect will be hatched at last amongst the united Brethren at *London*, viz. an old imperious *Classis* revived again: But it would be Prudence in them to tarry first for the generating warmth of Royal Authority, which I hope will never be.

The Story of Mr. *Holcraft* is a Fiction, as divers in *Cambridge-shire* do attest. I shall not mention what his Judgment was of a contrary Nature, concerning me not long before his death; but he is now in Glory: And it is an easy matter to fix Stories on People when they are dead, when the Reporters know they are secured from having their Fictions contradicted.

The Story of the two grave Ministers, I shall consider in its place.

They speak wickedly, to say that I make Disturbances in the Country; but it is their Wickedness, Lying, Slandering, and a bloody Spirit of Persecution they manifest every where, that creates the Disturbance. Could they or the Magistrates either, have found any thing against me, save in the matters of my God, it would have been done afore now; for the exactest Scrutiny has been made in order to Indictments.

Now I come to consider the formidable Charge relating to my Principles and Doctrines. I have observed they have laid down four places especially, where they pretend these Doctrines have been delivered, viz. *Rothwell*, and thereabouts. *Kimbolton*, and thereabouts. *Wellingborough*. *Cambridge*, and thereabouts. The Members and Hearers that usually attend my Ministry in these four places, may make but one work of it, to confront their Testimony in each place respectively. Accordingly I shall methodically digest their Charge, with my Answers suited to these four Scenes; and the rather, because my Principles and Doctrines (as they alledge, were delivered at *Rowell*, or thereabouts) are these following. And first I begin with *Rowell*.



1. *Our Lord Jesus preached not Terror.*

*Ans.* I remember no such thing, nor does the Church; but I believe it false, and so do they.

2. *A sense of Sin enrages persons against Christ.*

*Ans.* A sense of Sin purely legal in a state of Nature, has a tendency to Despair; and pure Despair always enrages Souls against Christ and his Grace.

3. *The Devil of lying has filled the tongues of many Professors.*

*Ans.* I do not believe I said so from their malicious charging of me, tho' this cannot be said of all, (blessed be God) yet 'tis too notorious there is a lying Spirit gone forth in the mouths of very many Professors, especially their Mouths and Pens concerned in the Libel.

4. *Actually justified from Eternity.*

*Ans.* It was thus I preached or asserted it. If by being justified from Eternity, be meant our being justified in the Decree and Compact, I judge that to be Truth, and God's Decrees, and Covenanting are his Acts. This I know, I have been chiefly on my Guard in this Matter. And when it was first charged upon me, I was in London, and heard of it only on my return home. Yet I do not deny, but at first I spoke of Eternal Justification in *Foro Dei*, as Dr. Twisse, Mr. Pemble, and many of the transmarine Divines have asserted, (as Mr. Baxter himself does acknowledg;) yet always restrained it to the fore-knowledge of God, his Decree and the eternal Compact. 'Tis true, finding the Decree of Election no where expressed by the name of Justification, I waver'd at last that term, and kept rather to that of eternal electing Love and Grace, because I would not keep on foot a vain strife about words to no profit, only to the subverting of the Hearers, 2 Tim. 2. 14. When I seriously weigh'd *Isa.* 50. 8, 9. compared with *Rom.* 8. 33, 34. and divers other Scriptures, I cannot yet but maintain and assert, A virtual justification of the whole Elect of God, tho' not yet called in Christ their common Head ever since his Resurrection: Especially when I was so confirmed therein by the excellent discourse of Dr. Goodwyn on that Subject, in his *Triumph of Faith*. And they that take away the Representativenesship of Christ, the Foundation of our Gospel, introduce a new Scheme of Religion, that I cannot find in the Bible. I do not see what need there is of all this noise about words, as long as I have constantly preach'd and affirm'd, That elect Sinners are dead in Trespases and Sins, and under the declar'd Condemnation of Law and Gospel, till they believe; and that then, and only then, they are freed from that Condemnation; which I take to be actual Justification by Faith. As to Justification by Faith, I need not put my self to the trouble to define it, as long as I am well satisfy'd with the definition given thereof by the Assembly and *Savoy* Confession, by which I shall stand; and let this suffice for an Answer to the following malicious Charges.

5. That Charge tacked to this, *viz.* That God loved us from Eternity, does very much confirm the Suspicions I long entertained, that under the Notion of eternal Justification, they fought against eternal electing Love and Grace.

— Mutato nomine pro te —

Narratur. —

These



These Jealousies were first fomented in my mind, by observing that not only well-meaning People, violently with great Ignorance disputed the Point, but Men of corrupt minds were the fiercest in the Contest. And I further observed, the Arguments they brought, were the very same alledged by the *Arminian* Party, to decry eternal Election; and that made me the more willing oftentimes so to frame my method of Argumentation, as made many honest People think I held an elect Person actually and declaratively free from the condemnation of the Law before Faith, which was a mistake. My saying and unsaying the same thing, is but a Falshood charged upon me of the same piece with the rest. The Country Divine, the Libeller mentions, was Mr. *Chandler*, for with him I had discourse upon this Point; and when he objected my timing of Justification, I only replied, I never told him yet when I timed it, and continued on my Guard all the while. 'Tis true, I asserted everlasting electing Love, which he told me afterwards was one of my Blasphemies: But I think he may as well charge it on the Book of God, particularly two places, *Jer.* 31. 3. *Ephe.* 2. 4. which affirm it in plain terms.

6. *There must be no Works, because God rested in Christ, &c.*

*Ans.* What always was contended for (which these *Arminians* and *Amyraldists* cannot bear) was this, that no Works must come into our Justification; but Holiness, as flowing from Faith, I have always preached and pressed, constantly affirming, *That they that have believed, do maintain good works, Tit.* 3. 8. as hundreds can witness. But perhaps these Prevaricators judge nothing to be preaching up of good Works, unless they be urged as Terms and Conditions of our Pardon and Justification, and Perseverance therein, as the Terms of our eternal Blessedness.

7. *Search the Scriptures, for in them ye think ye have eternal life; but ye only think so.*

*Ans.* The Adversaries themselves make nothing of this, and it needeth no Answer. Our Lord there speaketh to the *Pharisees*, who themselves judged the Scriptures to shew the way to eternal life; but yet they did not see he was the Person the Scriptures testified of. No doubt People may set up a bare knowledge of the Letter of the Scripture in the room of the Mediator, as it was the Case of the *Pharisees*.

8. *Make me as one of thy hired Servants, Luke* 15. 9. *Lo here is his unbelief, when God would have him be a Son, he would be a Servant.*

*Ans.* Questionless 'tis Unbelief not to accept of what is offered, and what we are commanded to receive. That is the only true modesty, that glorieth not in the Flesh, but in Christ and his Righteousness. And that's Gospel-humility, where the Soul is emptied of itself most, receiving from the fulness of Christ. There may be a legal humility, and unbelieving modesty. What think ye of their modesty mentioned, *Acts* 13. 46. whom the Apostles *Paul* and *Barnabas* charge with high wickedness, for judging themselves unworthy of eternal life.

9. *There shall go forth such from Rowell, as shall sound the Gospel over these three Kingdoms.*

*Ans.* I cannot tell whether ever it was said so by any; yet I can say it is my

my hopes, the Lord Jesus e're long will send forth out of other Churches of Christ, as well as that at *Rothwell*, such as shall be made very instrumental for the conversion of Souls.

**W**E the Members of the Church of Christ, over whom Mr. R. Davis is Pastor, and his constant Hearers, having seriously considered the *aforsaid Principles* laid to his Charge, do declare and testify they are utterly false, and that the current of his Doctrine has been as he himself has laid it down. And further, the design of his preaching amongst us, has been to offer pardoning Grace, through the blood of Christ, freely to Sinners; to press them to accept thereof on the pain of damnation. To press us to Holiness, from the principle of saving Faith. To advance the Person and Offices of the Lord Jesus; likewise the Person, Offices, Graces and Gifts of the Spirit. And lastly, to advance electing Grace reigning through the Righteousness of Christ Jesus. We also attest, that all those evil Practices laid to his Charge, and especially the ridiculous Falshoods about Admissions, are abominable Untruths. Whereunto we have subscribed our Names at the general Church-meeting, it being a solemn Day of Fasting and Prayer.

Robert Tebatt  
John Taylor  
Jonathan Wells  
John Arnall  
William Watts  
Edward Coales  
Francis Cave  
Thomas Chambers  
Robert Hills  
John Mansfield  
Thomas Servell  
Thomas Rowlatt  
Nathaniel Chamber  
Samuel Lades

John Bridges  
Thomas Killingworth  
William Whittwell  
James Taylor  
Richard Tebatt  
Christopher Brett  
Jacob Harle  
Joseph Perfon  
Thomas Ladson  
James Bodymore  
Richard Gaur  
John Wood  
Stephen Smith

Jonathan Palmore  
Robert Hoeman  
John Tebatt  
Robert King  
Thomas Whittwell  
Thomas Hall  
Samuel Knight  
John Wills  
William King  
William Arch  
Thomas Paine  
Thomas Remington  
Samuel Rogers.

These following were pretended to be delivered about *Kimbolton*.

19. *There are five times wherein Christ intercedes, &c.*

*Ans.* However the two Ministers represented it, that which was said was this, *That there are five times of Christ's especial Intercession.* Not that his Intercession is changeable in itself, but in respect of us, as to the effects thereof. As for Instance: Christ intercedes for his Elect before called, yet then only it takes effect, when they are effectually called. So again for his Children under Backslidings, yet then made effectual, when they are recovered. And as for the time of greater sinning, it was thus alledged, *That then he intercedes that their Faith may not totally fail.* It was illustrated by the Example of Peter: Satan's design in his Tryal, was not only to cause him to deny his Master, but also to take occasion from thence, to urge him to cast away all his hopes: But, says our Lord, *I have prayed for thee, that thy Faith fail not.* I never held nor preached, *That his Intercession was. Oral;* that was the Construction Prejudice put upon it: This is my Judgment, That he presents his Satisfaction to his Father.

Father in a way consistent with his glorify'd state. The perverting the word *παράκλησις*, and making it to signify a Comforter, in : *John* 2. 1. is, indeed, according to the *Grotian* Divinity. I judge the Libellers would do well to consider, that Christ there is represented as transacting above with his Father, and not with us. It is *παράκλητος ἑξ ὧν περὶ ἡμῶν*, an Advocate with the Father. And whether that be good Sense to render it thus, That he transacts as a Comforter towards his Father, I leave it to the Judgment of judicious and indifferent Persons. Ere I part with this, I must fix a Falshood upon the Libellers, who affirm, That two Ministers discoursed me about it at that time; whereas it was Mr. Chandler then only spoke to me, and it was about the Sense of that Scripture, *Mar.* 10. 32, 33.

11. *Justification by Faith, is only a manifestation of it in our Conscience.*

*Ans.* That I said, Only a manifestation of it in our Consciences, is false, like all the rest. But that justifying Faith, in the infused Principle thereof is a divine, supernatural Manifestation, or Revelation to the Conscience, is undeniably grounded upon the holy Scripture of Truth. Thus saith the Lord, *Hebr.* 11. 1. Faith is the evidence or demonstration of things not seen, but yet the demonstration of the Spirit, and of power, *1 Cor.* 2. 4. Christ as working this Faith, is said to manifest himself, *John* 14. 21, 22. The Spirit, as the efficient thereof, is said to testify of Jesus, *John* 15. 26. To take of the things of Christ, and shew them to the Soul, *John* 16. 14. God the Father also, as the great Author of Faith, is asserted to reveal his Son in the Soul, *Gal.* 1. 16. And he that believeth, hath the witness [or manifestation] in himself, *1 John* 5. 10. with divers other Scriptures. Whence 'tis evident, That Faith is a Divine Manifestation in the Principle thereof; and the Act flowing from it, is the Soul's acceptance of manifested Grace; and Principle and Act are of the essence of saving Faith: Therefore it follows,

First, They that contend for their word *Illumination*, in opposition to Scriptural terms, plainly prefer their own Phrases before the Words, which the wisdom of the Holy Ghost teacheth.

Secondly, But more especially they that exclude Divine Illumination, or Manifestation, from the Essence of saving Faith, either set up

1. An implicit Popish Blindfold Faith; or,

2<sup>dly</sup>, Set up Faith to act without a Principle, which is monstrous and absurd; or,

3<sup>dly</sup>, Since in this Divine Principle of living Light, Christ comes into the Soul by his Spirit, and therein supernatural Power is communicated to the Soul, to act as a living Soul in Christ; they consequently set up a power in Man's Soul to believe antecedent to Christ's coming to the Soul, and antecedent to this Divine supernatural Power; which is no other than *Arminianism*: And to allow it one minute before Christ's uniting himself to the Soul, is all one as to allow it him from his Cradle, or all three together.

12. *A Man may simply, without Self-design, or Self-Interest, aim at the Glory of God, and yet be an Hypocrite still.*

*Ans.* This is attested by judicious (or rather malicious) *N. A.* All the occasion that he had for his false Testimony was, that there was something spoke

spoke to this purpose. That some may possibly perform some obedience to the Law, not to get worldly advantage thereby, or to gain the applause of Men, but because God commands it; yet seeking to be justified thereby, it is not right, but hypocritical, because it is not done in Faith in the manner that the Lord requireth it; and because it is seeking to be justified by the works of the Law. The Apostle testifies for his Countrymen, *That they had a zeal for God*, viz. in obeying his Law; but, notwithstanding, *it was not according to knowledge*, because thereby they went about to establish their own righteousness, and did not submit themselves unto the righteousness of God, Rom. 10. 23.

13. The Law giveth, 1. A little sight of Sin. 2. A killing sight of Sin. 3. An impious sight of Sin.

*Answer.* Here also is a little mistake in the Information; for it was not said *an impious*, but *an impure sight of Sin*. Thus I explained these three Heads.

1. The Law abstractedly consider'd, gives to the Sinner in a state of Nature, in meer legal Convictions, a short sight of Sin.

*Reason.* Because they never seek out under the greatest conviction of Sin, for any Righteousness better than their own to be justified by; whereas if the Law, abstractedly consider'd, did give to a Sinner in a state of Nature a thorow-sight of Sin, he would never, so often as he doth, lean upon a Justification by his own works, nor pacify the rage of his Conscience with his own doings. This the Law of God, tho' perfect in itself, cannot do to a Man in an unregenerate state, in that it is weak through the flesh; therefore God sent his own Son in the likeness of sinful flesh, and for Sin condemned Sin in the flesh, Rom. 8. 3.

2<sup>dly</sup>, It is but a killing sight of Sin.

*Reason.* This is plain from Scripture; for to this the Apostle witnesseth, when he says expressly, *the Letter killeth, but the Spirit giveth life*, 2 Cor. 3. 6. which killing Letter he calls, ver. 7. *The ministration of death*: ver. 9. *The ministration of Righteousness*: to which may be added as further proof, Rom. 7. 9.

3<sup>dly</sup>, The Law in meer legal Convictions gives an impure sight of Sin.

*First Reason.* The state is impure, therefore all things in that state are impure too: For Illustration thereof, I may at least safely allude to those passages, Haggai 2. 11, 12, 13, 14. but more plainly proved from that as well as other places of Scripture, Tit. 1. 15. *Unto the pure all things are pure: but unto them that are defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled.*

*Second Reason.* A Conviction of Sin in a state of Nature, hath a tendency to irritate Sin the more, proved from Rom. 7. 5. *For when we were in the flesh, i. e. in a natural state, the motions of Sin, [or the passions or ferment of Sin] which were by the Law, [viz. convincing or restraining] did work in our members to bring forth fruit unto death.* Whence it is evident, 1. That the Law in a state of Nature, by its Convictions, doth ferment and irritate Sin. 2. That Sin thus irritated, doth work in our members to bring forth fruit unto death. To which agreeth what is experimentally recorded, ver. 7, 8. says the Apostle there, *For I had not known Lust, except the Law had said, Thou shalt not covet.* But did this Conviction diminish or extinguish his Concupiscence? No, but rather



ther encreased it; for it instantly follows, ver. 8. *But Sin taking occasion by the Commandment, wrought in me all manner of Concupiscence.* Yet it is true, the Law, by God's Ordination, oftentimes restrains the outward Acts of Sin, even then when Sin defiles the Conscience most with monstrous Unbelief, and a violent establishment of a Man's own Righteousness. Now considering all this, it is undeniably plain to me, that the Law, abstractedly consider'd, in meer legal Convictions, giveth to the Sinner an impure sight of Sin; whether we consider the impurity of that state that defileth all things, or the effects of such Convictions.

*WE whose Names are under-written, being constant Hearers of Mr. Davis in and about Kimbolton, do testify and affirm, That his Accusers have dealt injuriously with him in wresting his Words, and perverting his Sentences; that his Account is according to Truth; and that the tenor of his Preaching amongst us, has been to advance the Free-grace of God in Christ, and to promote Gospel-holiness upon Evangelical Principles. Witness our Hands*

Edward Marlin  
Stephen Richards  
William Custance

John Conquest  
Samuel Gurrey  
Thomas Woodham

Robert Elum  
John Wollaston  
George Hall.

These are said to be preached at *Wellemborough.*

14. *Such as preach up Qualifications are legal Preachers, keep People in Bondage, and are Enemies to their comfort.*

*Answ.* There has been and is too much preaching of such and such legal Qualifications, not only antecedent to, but abstracted from Faith. Nay, Faith itself is made no more of by them, than a work of the Law; and as for such, I continue to maintain they are legal Preachers.

15. *People must beware of three sorts of Preachers, Babylonish, Graceless, and such as mix the Law with the Gospel.*

*Answ.* Suppose it true, I do not see how it can be charged as a Crime; nor how can any understand my thoughts so as to know whom I mean: But if Mr. King takes it to himself, I shall heartily consent thereunto.

16. *Saints under the Old Testament had no spiritual life, but in doing.*

*Answ.* This I asserted, viz. That Saints since the giving forth of the Law at Mount Sinai, had most of their spiritual life from their obedience thereunto: And now I shall give my Reasons for my Assertion.

1. Tho' I grant, that all before the coming of Christ that were saved, were saved the same way that the Saints now are, viz. by the blood of Christ, the Lamb slain from the foundation of the world; yet whether they knew that way of salvation as well as Saints now, is to me a Question, especially when I weigh these Scriptures, 1 Pet. 10, 11, 12. Ephes. 3, 8, 9, 10, 11. 1 Cor. 2, 9, 10. From which Scriptures, with divers others well consider'd, 'tis evident to me, there is a far greater discovery made now to the Saints in Gospel-days, than to them before.

2<sup>dly</sup>, I query, whether they had not much of their Peace of Conscience, from



from their Obedience and Sacrifices? And this to me is undeniably proved from Scripture, when *Moses* had set before the *Jews* divers of Mount *Sinai's* Statutes, he intermingles this Caution, Lev. 18. 5. *Ye shall therefore keep my statutes and my judgments: which if a man do, he shall live in them: I am the Lord.* I suppose few think Life eternal is meant here, and I suppose not Life temporal only; for it was not present death to break any of these Statutes, only some of them, therefore a spiritual Life must be also included. The same is quoted, and to the same purpose, *Nehem. 9. 29.* so also *Ezek. 20. 11.* And no less does the Apostle opposing the Life of Faith now, to that Life they had from Mount *Sinai's* Covenant, insinuate that then it was; *He that doth these things shall live in them: but now the just shall live by faith, Gal. 3. 11, 12. Rom. 10. 5, &c.*

3<sup>dly</sup>, It plainly follows, that so long as they obeyed and sacrificed, so long they were quiet in their Consciences.

4<sup>thly</sup>, I do not deny, but they had Faith upon God in the Promise, but in most of them it was weak, dark, and uncertain; so as little Peace of Conscience could accrue only from thence.

5<sup>thly</sup>, This is verified in the Experiences of many Christians, especially them that walk legally, who have too much a tang of that Covenant still in their spirits. If the Question was asked them, Whether they have their Peace of Conscience always from Faith in exercise on the Person and Righteousness of Christ, or from their Vows, Resolutions and Obedience, with other marks they set up to themselves, which are merely legal; I am certain, if they speak the truth, they must answer the latter, for this I have experienced my self many years.

6<sup>thly</sup>, Suppose it at the worst, where is the dangerous Error of it now adays, since we are not under that, but another Dispensation? And this Assertion only comes in, to illustrate and magnify the Glory of this New Testament Dispensation. Then I added in Discourse, that *Isaiah* did not understand his own Prophecies, as well as the Apostle *Paul*; which I cannot but judge to be very true, tho' my words were then wrested and trumpeted abroad according to the usual manner. Let this also suffice as an Answer to the 11<sup>th</sup> Charge in their order.

17. *Sinners must come to Christ, and be united to him in all their sin and filth.*

That the Gospel invites Sinners as Sinners to come to Christ, and not as Saints, nor as little and reformed Sinners, is evident from the whole current of the Gospel's invitation. Consider *Isa. 55. 1. 43. 22. to 26. Isa. 65. 1.* compared with *Rom. 10. 20. Rev. 22. 17.* All sorts are invited to come; heavy-laden Sinners, *Mat. 11. 28.* The like invitation, *Luke 14.* the maimed, the halt, and the blind, were to be brought in, *ver. 21.* and the high-way Sinners compelled to come in, *ver. 23.* I would fain know where and when People must leave their Sins, before they come to Christ. 'Tis true, instantly upon their closing with Christ, they are no longer under the dominion of sin, for they are under grace, *Rom. 6. 14.* Therefore all the Scriptures quoted for the Confutation of this are not to the purpose, not one of them proving that Sin can be mortified in a state of Nature before a Soul comes to Christ.

But

But this Objection shews its Teeth, and discovers who the Objectors are, and what their design is, *viz.* To maintain a power in Man's will to believe, repent, and turn himself, antecedent to Christ's coming to the Soul by his Spirit.

18. *'Tis great comfort to us, when we were weak in the Faith, that Christ is strongly believing in Heaven for us.*

*Ans.* The Writer that came at the latter end, took this false also: For these Assertions were then laid down.

1. That Christ believed and exercised other Graces of the Spirit, whilst on Earth, as appears from the Word of the Lord proved by Dr. Goodwyn in his *Triumph of Faith.*

2. That thus his fulfilling of all was for the Elect as their Mediator, and that the holy Graces of the Spirit he exercised as Man, came within the compass of imputed Righteousness. This is undeniably proved in the aforementioned place.

3. That his meritorious Righteousness in all its parts, tho' compleated on Earth, is now in Heaven, where the person of Christ is, who presents it to the Father on Believers behalf, and he presents Believers in it. And how Prejudice hath wrested this, is evident from the Pamphlet. But I add: No doubt, tho' the Lord Jesus has all power committed to him, for bringing his Sons and Daughters to Glory; yet he trusts his Father for bringing them also, which redounds to our benefit. This Assertion is grounded on his Intercession to his Father, John 17. 11. *And now I am no more in the world, but these are in the world, and I come to thee, Holy Father, keep through thine own Name, those whom thou hast given me, &c.*

19. *God the Father and God the Son are at strife, who shall love Man best.*

*Ans.* I remember well it was thus exprest: *There seemed to be an holy Contention between God the Father and the Son, who should love the Elect best; grounded upon those words, John 10. 17; with other Scriptures compared. They were Dr. Goodwyn's own words, or very like them. And I know not why we may not use holy strains of Rhetorick, to set forth that unfathomable and ineffable Love of the Father and the Son, in the Election and Redemption of Sinners, without being an offence to any Ears, but those that are stuff with Prejudice. As for that Expression said to be used as the language of Christ to the Father, I will throw up my work of Redemption, if you will not give me these. I remember nothing of it, nor believe any thing of it to be true.*

20. *Persons may sincerely desire Christ to be their Prophet, Priest and King, and yet be Hypocrites still.*

*Ans.* This is a notorious Falshood, whoever it is that affirms it: No Man of Reason, not blinded by Malice, can think me so void of common Sense, as to express my self thus.

*WE the Members of the Church of Christ at Wellingborough, having formerly attended Mr. Davis's Preaching, do, upon the best Recollection of what we heard, testify and declare, He has been much wronged; and that his Preaching amongst us,*

has been to advance Grace and Holiness, and the Doctrine that is according to Godliness.

Robert Berfon	William Smith	Francis Mee
Thomas Barker	Thomas Tutel	Samuel Conquest
William Hensman	Samuel Tecar	Thomas Falknor
Maximilian Grindon	William Hall	Thomas Wells
John Fox	William Marshall	William Martin

The following false Stories came from *Cambridge*, which I have already answer'd to the *London* Ministers. I shall prove how I am abused therein by divers substantial persons : And I have here this advantage, that the mistaken Objectors were speedy in these Charges, whilst matters were fresh in the memories of the Hearers, so that they then testified against such notorious Forgeries; some whereof were pretended to be delivered publicly, others in private discourse, accordingly therefore I shall divide them. The first were alledged to be spoke more publickly.

21. *To preach Marks of Sanctification, is a Doctrine of an old Covenant strain.*

*Ans.* If they had added legal Marks, I would have stood by it, and so I believe I expressed it : But saving Faith has its saving Effects inseparably attending it, which I often preach ; all Scriptures quoted to that purpose, are expressive of the inseparable Effects of saving Faith.

22. *Sanctification is no Evidence of our Justification.*

*Ans.* I have often expressed it, that some may mistake a legal Holiness for an evangelical one, *i. e.* They are apt to conclude, ( as I once my self was ) that when they have such a Catalogue of meer legal Qualifications to boast of, then they think they may believe, which I apprehend to be a seeking to be justified by the works of the Law : But as for excluding Faith, and its Effects, from being Evidences, I never did, nor is it my judgment.

23. *Disciples grieve Christ, when they mourn for Sin.*

*Ans.* But the truth of the matter is this : I was thus glossing on that passage, John 14. 1. *Let not your heart be troubled.* That Christ seemed to be concerned, that his Disciples were so grieved at the news of his departure. And see, good Reader, how Malice has perverted it. There needs no proof of so plain a matter ; therefore their ridiculous Confutation fights against a Man of Straw of their own setting up.

24. *God is the ultimate Object of a strong justifying Faith, and Jesus of Nazareth the mediate Object of a weak Faith.*

*Ans.* I never used to separate the Godhead from the humane Nature. What then I laboured to make out, was this : That weak Believers have not so full and distinct a view of the blessed Object of Faith, as they that are more clear and strong in Faith. This I think is so undeniable, that it needs no further Proof than the stating of it thus.

25. *Christ and Believers are One in Intercession.*

*Ans.* That which was expressed in Prayer was this : *We are One with him, viz. united to him, who is our Intercessor.* This, I think, will appear a false Doctrine to none, but such as deny a Believer's Union to Christ.

26. *Believers dishonour Christ, by relying on Promises.*

*Answ.* I then spake to this effect: 'Tis possible some may rely on the Letter of the Promise, and not regard Christ in the Promise; and they that do so, do disrespect and dishonour Christ. Which Truth if these Libellers dare deny, they are not fit to be talked with.

Thus far concerning the Charges of a publick Nature in Cambridge. Now follows the Testimony of the Hearers concerning them.

*WE* whose Names are here under-written, being present when Mr. Davis preached that Sermon in Cambridge, when those erroneous Doctrines were pretended to be delivered; and hearing instantly of the misconstruction of his words, through Ignorance and Malice, did then, while it was fresh in our memories, bear our Testimonies against such notorious Falshoods, and now testify the whole was false as charged, and the matters true as stated in these Papers.

Jo. Craske  
James Toolidge  
Jo. Burges  
Thomas Greene  
James Speckman

Andrew Craske  
Stephen Taylor  
George Godfrey  
Edward Rogers  
Joseph Juit

William Bentchy  
Nicholas Spillman  
Henry Ellis  
Nathaniel Tench.

The three following false Charges were words wrested in private discourse, which they put upon the Rack, to make them confess what they please.

27. *To believe our Sins are pardoned, is justifying Faith.*

*Answ.* To this purpose I have preached often. *To believe on Jesus for the pardon of Sin, is justifying Faith.* And it was further added to this purpose, *That saving Faith doth accept of and rely on the pardoning Grace that Christ hath already purchased: Luke 14. 17. For all things are now ready.* The Apostle declareth that the first thing he preached to the Corinthians as the foundation of their Faith was, *That Christ died for their Sins according to the Scriptures, 1 Cor. 15. 3.* And this they had been commanded to believe. I never said that nothing was true Faith, but what amounted to that degree of positive unwavering and sensible believing that our Sins are pardoned: But this is certain, that God giveth to many of his Children great persuation of the pardon of their Sins, and who dare deny that to be justifying Faith? I do grant, that Formalists and wicked persons may have a false presumption of the pardon of their Sin, but this doth not impeach the Faith of God's Elect at all. I only contend for that Faith that is of the operation of the Holy Ghost, which purifies the heart, lip and life. I think it hath not been so well done of our latter Divines, to depart from that definition of Faith given always by our first Reformers, who as they lead the Van, so no doubt they had most of the Spirit of Christ. I judge it a safe way to form a definition of Faith from the holy Scriptures of Truth, rather than from the dark, low Experiences of weak Believers. This may be explained as low as is consistent with Truth, for the comforting of doubting Souls: See the Apostles definition of Faith, *Hebr. 11. 1.* with many other places; and this Faith the Scripture presses us to, *Hebr. 3. 6. 10, 22, 35, &c.* and this was the Apostles Faith, *Gal. 2. 20.*



28. *Faith is nothing but a Persuasion that my Sins are pardoned.*

*Ans.* This hath been answered already, and so I pass it by.

29. *Believers may not take Comfort in the actings of their Graces.*

*Ans.* This I do not remember, but believe it to be an untruth: For no doubt persons have peace and joy in believing, and that is the acting of grace. The exercise of Faith and other graces as flowing from it, is very comfortable: But this I have opposed, and others contend for, that inherent qualifications without Faith can be the actings of grace, or bring any true comfort to the Soul.

*WE* whose Names are under-written, being then present at the discourse between Mr Hunt and Mr. Davis in Cambridge, did hear Mr. Hunt with great prejudice wrest Mr. Davis's Words and Sentences, and did then oppose and contradict him in so doing: And we do protest the Particulars are true as Mr. Davis stateth them, and false as the Informers do.

Jo. Craske. Thomas Greene James Coolidge Henry Ellis.

The following Charges are miscellaneous, being chiefly Sentences dropt in private discourse, miserably rackt and tortured by the Libeller, and not so affixed to places.

30 Charge. *Whatever is supernatural, is saving Grace.*

*Ans.* That that was said, was this: *All saving Grace is supernatural.* And the Bedford Gentleman was then contradicted when he wrested it.

31. *Zeal is to be preferred before Judgment.*

*Ans.* This also was a wresting of words in private discourse, and the occasion was this: One in discourse with me at Kimbolton, (who, it seems, was highly conceited of his judgment, because, by his cunning, he had kept a Church from Order, Offices and Ordinances, for eleven years and upwards) asserted this, *That Judgment was to be preferred before Zeal.* I answered, *Both did well together; yet that oftentimes they that had less knowledge, but had zeal for Christ with uprightness and integrity, did more service for Christ than they that had knowledge and no zeal.* I need not stand to defend this: For the very stating of these things aright, is sufficient for their defence; yet I would put this question to the Informer, *What does he deserve, that knows his Master's Will, and does it not?* Luke 12. 47.

32. *The Law sets persons a thousand times farther off from Christ.*

*Ans.* Whether I said a thousand times, I much doubt: But this is certain, the Law or Covenant of Works abstractedly considered, or Convictions meerly legal, drive the Soul either to sink into despair, or else to work for life, and so attain to a sinful security, both which lead far enough from Christ.

33. *There are several genuine senses of the same Scripture.*

*Ans.* This was alledged in a discourse at Hitchin, that the Spirit of God may diversly apply one and the same Scripture. Divers Instances we have hereof in Scripture, a few I shall name; that that's spoke prophetically, *Isa. 54.*



to the Gentile Churches, is applied to the Gospel and Covenant of Grace; Gal. 4. 27. Again, that place, Psal. 3. 7. *Thou art my Son, this day I have begotten thee.* Several Divines apply it to the *hodie eternitatis*, grounded on the beginning of the Verse, *I will declare the Decree.* [ *This day* ] is applied by the Apostle to the birth of Christ, Hebr. 1. 5. [ *This day* ] is affixed to the Resurrection of Christ, Acts 13. 33. to the Ascension of Christ, and sitting down at the Father's right hand, Psal. 110. compared with Psal. 2. Hebr. 5, 5, 6. The Apostle there intimates this spoke to our Lord at his entrance upon that branch of his Office his Intercession above, compare this with chap. 4. ver. 14. Hence *Synopsis Criticorum* on the place, *Querunt occasione hujus & similium locorum, nam plures esse possint unius loci sensus litterales à Spiritu sancto intenti. Quidam affirmant Alii negant, &c.* If the Holy Ghost should apply any Scripture to comfort me, and therein endear Christ, his Righteousness, his Laws and Ordinances, that's the genuine sense of it to me. Another Instance I shall add, is Isa. 53. 4. *Surely he hath born our griefs, and carried our sorrows.* There, no doubt, is principally intended our Lord's bearing the vengeance due to the Sins of the Elect: But 'tis also applied to his bearing their Sickneses and Infirmities, Mat. 8. 17. To confirm this, I alledged 1 Pet. 20. 21. whence I inferred, no Scripture is confined to any Man's private interpretation; but the Holy Ghost may apply the same to this or that Case as he pleases, and divers ways comfort several Believers from the same portion of holy Writ.

That what's subjoined to my pretending to a Spirit above all, is false and injurious. The Question in debate was this, Whether the Spirit be not the only infallible Interpreter of Holy Scriptures, which are of his own indicting? And whether he is not promised as such, to the Ministers of Christ? *John* 16. 13. Yea, and to all Believers also, (if they can trust him) 1 *John* 2. 20, 27. I then and do still maintain the Affirmative. But the vile Pamphleteers herein manifest themselves, and deny the Offices of the Holy Spirit, as they do blaspheme him notoriously in another place.

34. *He would be an happy Man, that should break all the Churches in England to pieces.*

*Ans.* What was said of this nature, was Table-talk in Cambridge with Mr. Worden; and I only repeated to him Dr. Owen's words, as I had them from the mouth of worthy Alderman Love, a little before his death, without any addition of my own, as will be attested by them that sat at Dinner with Mr. Worden and my self.

35. *God never designed the Offers of Grace should be made to all, but only to the Elect.*

*Ans.* Thus it was exprest in private discourse. Altho' the Ministers of the Gospel must offer the grace of the Gospel to all that hear them universally without exceptions, because they know not who the Elect are, yet God designs his offered grace and salvation only for the Elect, Rom. 11. 7. *For the Elect obtain it, and the rest are blinded.* I prove it thus: Christ died intentionally only for the Elect, therefore the saving Benefits of his Death in the general tenders of the Gospel, are intended only by God for the Elect; and sure none will deny this Position; but a rank *Arminian*.

Thus.

Thus I have run over the Charges of the Libel as to matters of Doctrine, with short Answers thereunto. And I appeal to the sober part of Mankind, whether these Libellers have not dealt disingenuously and unchristian-like with me, not only in concealing their own Names, and the Names of their Informers; but also in wresting my Words and Sentences, as well them of private Debates, as those delivered in publick Preaching, and so forcing them to speak their own Sense, and then naming them my Doctrines; besides many things invented, when nothing was spoken like them, so the world may see what sort of Truth they are like to expect from them, in what follows.

I believe what they cast upon our gifted Brethren, carrieth the same falshood and disingenuity in its Forehead. However they are of Age sufficient to answer for themselves, and perhaps they may do it when they see it convenient.

The account they give of our Practice is so filthy, so noisom, so filled with abominable untruths, that I know not how to touch so much dirt without being defiled.

At *Wellemerough* I railed at none, but vindicated my self from a false Accusation cast upon me.

That Story of *Bricksworth*, and those two of the *London* Ministers, are egregious Falshoods.

The three Lyes I am charg'd with, of telling a Minister at *Kimbolton* Lecture, are justly chargeable on that Minister, who confidently averred before divers, 1. That I had no dismission from *London* before I was chosen Pastor. 2. That the Letter of Dismission was not directed to them at *Rowel*. 3. That it was extorted from the Church at *London*, by the importunity of the people at *Rowel*. All three are false, and can be contradicted by two Churches, and our Church-Book. But he was so blind, when he asserted these successively, that he could not see how these contradicted and destroyed one another. This Minister (as I suppose) is he, that the Book stiles, *The young Spark of a Bee*, that falls to Club law presently, conjectured to live on the South-side of the Plague between *London* and *Rothwel*.

This same Minister would fain make a Lye of a plain Truth I told him from *London*. I acquainted him in my return home, that his Relations and Friends desired there might be peace and accommodation between us, and so they did; I do not think they will deny it.

As to my preaching at *Kempson*, the plain Truth is this: When I set out from *Rowel* to *London*, I did not design to preach at *Kempson*; but when I came to *Bedford*, I was prevailed upon by great Importunity to preach there, and that but few hours before I did; so that if I spoke of my not designing it to any before, I spake the Truth.

Neither can they prove, that we solicit away any Bodies Hearers, for it is false; but if any come of their own accord, we have no Rule to send them away. If these things were true, why did not they prove them at *Ketterin*, when they pretended to prove all their matters. But are these indeed Gospel-Ministers, to murder the Reputation of a poor Man, and a Servant of Christ, at this rate? And also through him, to wound the Interest and Gospel of the Lord Jesus, which they say they promote; and expose our holy

Profession to the scorn and contempt of the ignorant multitude. But 'tis easily perceived what they are, by the Titles they give themselves, or their Accomplices for them, as in page 18. *Little Bee, Spark of a Bee, Notorious Desperado's*: And also by their strange hectoring Boasts, and sinful Vaunts. Was there ever heard such wicked boasting Language, fitter for the Mouths and Pens of the Hectors of the day, than such as pretend to be Preachers of God's Word, and Defenders of his Truth against Errors? Do such Boasts as these become the Servants of Christ? *As that they will sting like a Scorpion, that they fall to Club-Law presently, and give sore Blows.* How contrary is this to the qualifications of a Bishop, *That he must be no striker,* 2 Tim. 2. 24, 25: The Apostle rightly says, *The Tongue is an unruly evil, it is full of deadly poison,* James 3. 8. How much worse the Pen, when managed by the same Spirit? For *Littera scripta manet.* But indeed such a Spirit, such Language, redundant with such Scum and Froth that tincture the Conversations of a young Generation of Men — made Ministers, that are started up in these days, call for bitter Lamentation. I shall close this Section with this true Remark upon them, That they and their Cause, and Language, are much alike.

What they publish concerning our Visions and Revelations, is of the same tincture.

That pretended at *Oundle*, I shall give an account of hereafter.

That, whose Scene was laid at *Rowel*, is wholly untrue, without the least colour for it, as will be attested by the Church and Hearers, if there were need.

And alike false are the Reports concerning others, (as I verily believe) having made particular enquiry about such Reports.

This I evidently see, they cannot bear those discoveries of love Christ has made to his Servants, and their profession thereof, and rejoicing therein.

As to their upbraiding us with our Ostentations and Boasts, I answer, *We are taught by grace not to glory in our selves, but in the Lord and his Righteousness.* The Stories they bring to confirm it are so ridiculous and false, that it is time lost to give them the reading. We can assure our Adversaries, that tho' they think us trod under foot, we are made humbly to hope, our Lord will yet appear to our joy, when they that oppose our dear Lord Jesus shall be ashamed. *We do commit our cause to him that judgeth righteously, who, for the oppression of the poor, and the sighing of the needy, will arise to set him at safety from him that puffeth at him,* Psal. 12. 5. And since they speak of boasting, I would recommend to their consideration those places of Scripture, *Jude ver. 18, 16, 14, 15. Mar. 24. 49, 50, 51.*

Our admission of Members has been so publick, and so many Members of several Churches, with others from divers parts of the Nation, have been Eye and Ear-witnesses thereof, who have gone away rejoicing in the power of God that they felt; that I wonder at their Confidence, to invent such nonsensical Falsties, and then impose them on the world, when there are so many can attest the contrary: especially that of the young Child at *Rowel*, is as ridiculous a Romance as ever was committed to Paper.

I cannot guess what may be the design of the Libellers, in relating so much  
Stuff.

Stuff and Nonsense about our Self-condemnedness, unless it be more and more to nauseate the Reader's Stomach, and expose their own Folly and Wickedness. Their Narrations are so impertinent, as well as false and vain, that I shall do no more than shovel the Dirt out of my way.

The Account they give of our Fits, is in such a scurrilous style, in so insolent a Meen and Air, in that prophane and scoffing manner, that it is very detestable. To the afflicted pity should be shewn, and misery should move compassion: But they, as unbecoming Men and Christians, insult over our Calamities with bitter Sarcasms. It is an awful and tremendous dispensation, which ought to be revered, and not jested with; for it is ill jesting with Edge-tools. But these, like them of old, *will run upon the thick Bosses of his Buckler.* They may feel, to their cost hereafter, the effects of their bold presumption, in making sport with such an awful hand of God. Here they outdo all their other Lines in Scurrility, Prophaneess, and Obscenity: But most horrid of all, (and which indicates the Writer to be sealed with a judicial hardness) is that hideous piece of Blasphemy against the Holy Ghost, about the middle of their Account; worse could not drop from the vilest *Rabshakeh's* Pen: Besides, there is thrust in a notorious Lye, reflecting on my Reputation, to cover their Blasphemy. 'Tis well known, that I seldom either eat or drink any, or else very sparingly for a considerable time, before I engage in the work of preaching. And I hope I can say, *My Moderation is known to all Men.* Over and above all this, they have dash'd and brewed their Account with egregious Lyes, besides divers Falshoods of the like nature in other places. Can it possibly be supposed, that these Authors can have a dram of grace, the least awe of God upon their hearts, or fear of God before their Eyes? But oh lamentable, that they should discover themselves to be Dissenters too!

It is remarkable, that when a People are engaged in a wicked Enterprize, the further they enter into it, the more they discover the Spirit of Satan in his various workings of iniquity. And this is observable as to this Pamphlet, that the Spirit that acts the Libellers all along thorough it, appears blacker and more cloven-footed towards the close.

In these Enquiries to the Country People, it shews the highest quintessence of Falshood, Calumny, Malice, and murderous Designs.

Here, and elsewhere, I am charged with four of the most notorious Crimes, *viz.* Drunkenness, Adultery, Jesuitism, and Conjurat[i]on; which Crimes do not only touch my Name and Reputation in the highest degree, but my Life, and all that's dear to me besides. They have left no stone unturned, to pursue their malice to my destruction. My good Name, of which I have been always very tender, they have rent and torn with manifold Calumnies. Various Artifices they have used to blacken me as the worst of Monsters to the People. They have ill-affected the Gentry of these neighbouring Counties with their false Suggestions, and malicious Accusations. It is notoriously evident, that from this Quarter arose all my Troubles at the Assizes. Witness the *Cambridge* Libel, the Letter to the Preacher at *St. Ives*, filled with more Raillery than Sense, which was industriously handed among some Gentry there.

Having



Having failed in this Attempt, they in this Libel make their Appeals to the Rabble, suggesting and asserting to them the most horrid Calumniation, to inflame them into Tumults and Riots, with a palpable design to disturb the Peace of the Government, and to incite them to knock an innocent Subject in the head: But this quieteth me, and makes me pass along with great security, to consider, *That my Lord siteth on the Floods, and turns the hearts of all as he pleases.*

What they basely insinuate of my ill Affection to the Government, is alike malicious and false. It is not convenient for me to relate how much I testified my Affection to the Government, before ever I saw *Northamptonshire*. And I have made Conscience ever since to pray for Their Majesties, the King and Queen, in publick and private; by which King and Queen, I mean no other than King *WILLIAM* and Queen *MARY*.

The first Story they put down in their Enquiry, is the Vomit of some prophane Drunkards, licked up by them, and spued out again in this Pamphlet. The Arguments suggested to prove me a Conjuror, and a Jesuite, are so poor and slender, stult with such contradictory malice, as they answer themselves.

Any impartial Man of Reason, that considers matters without prejudice, may see the evident Folly of fixing that of Conjuraton upon me from the Firs. If he had no other Argument to weigh but this, that they are my Friends, and not my Foes, that are generally afflicted with them. Conjurers and Witches do not use to act Revenge upon their Friends, but them they hate. How comes it to pass then, that if I were such a Conjuror, I should only mischief my Friends, that neither hate me, nor hurt me; and not mine Enemies, that do both.

If my own Protestation may be of any Significancy, I can and do, in the awful presence of the Searcher of hearts, protest and declare, That I never read a line in any Magick-Book, or Books of Conjuraton whatsoever. I never had the least to do with the Black Art, or any thing tending thereunto, but always dreaded and abhorred such an impious Curiosity; my Acquaintance, being the soberest of Men from my youth upwards, can, in a Cloud of Testimonies, give in their Suffrage to defeat this Calumny, if there were any need thereof.

Again, the Charge of Jesuitism is also as irrational, if no more be considered than what follows. My Education and living with Mr. *Langston* (who is well known in the City) from 18 to my 23<sup>d</sup> year. My residing ever since, till I came to *Northamptonshire* in one Ward and Neighborhood, (excepting one quarter of a year) where I was well-beloved of all sorts, even of the highest Churchmen; tho' they knew that I was a strict Dissenter, that cleaved close to my Principles in the most perilous times. The favor and kindness of my Neighbors to me then, when they had the power in their hands to act otherwise, I do most thankfully acknowledge. Again, my being married to a virtuous Wife most part of this time with whom I have lived to this day. My being a Member of a Congregational Church, of great Note in *London*, all this while, amongst whom I had love and esteem,

who also gave me their Letters Testimonial to the Church at *Rothwel*, when I came to the Country, which I shall hereafter insert. Now I submit this to impartial Judgments, whether there be the least ground to suspect me for a Priest or Jesuite. Add to all this, that I have some time since taken the Oaths of Fidelity to the King and Queen, and lately renewed them with a Declaration against Transubstantiation, and the Approbation of the Articles of the Church of *England*, excepting those by Law excepted; and I do now profess, I did all candidly and sincerely. One should think this should satisfy the Libellers, what is a satisfaction to King and Parliament.

But now my hand is in, I shall do what lies in me to satisfy People, that there may be no colour of Excuse left them for their After-Calumnies and Reproaches, therefore I shall conclude this Head with certain Testimonies of my Life and Conversation.

I might, if I thought it necessary, have procured Letters Testimonial from divers Gentry in *Wales*, that knew my Education; but I think it not worth the while to trouble them. However some, that Friends have offered, I here subjoin. And first I begin with Mr. *Langston*, who knew me from 18 years of age, and it is as followeth.

**I** Am amazed to hear what horrid Evils and Wickednesses Mr. Richard Davis, now of *Rothwel* in *Northamptonshire*, is charged with by his Enemies. And looking upon those Charges of Jesuitism, Conjurat[i]on, &c. to be utterly groundless and notoriously false, I think my self obliged in justice to do, what in me lies, to vindicate his Name from such foul Aspersions. I do therefore hereby freely testify, That I have known the said Mr. Davis about 17 years, even from the time that he was about 18 years of age; that at the time of my first Acquaintance with him, he lived with me some years in *London*; and that since his removal out of my Family; I have known and observed his course and manner of Life in *London*: But I never saw the least cause to suspect him, nor ever knew him to be suspected by others as guilty of, or addicted to those Crimes that, as I understand, he is now by some accused of, nor yet any other Wickedness whatsoever. But, contrarywise, I did, and do still judge him to be a godly Man; even a conscientious Fearer of God, and a Lover of our Lord Jesus Christ in Sincerity.

To the Truth of this Attestation concerning him, I do with all readiness set my Hand this 6th day of October 1692. John Langston Minister of the Gospel at *Ipswich* in *Suffolk*.

When my Reputation was first attainted by a certain malicious Letter, my Neighbours, among whom I lived in *London*, hearing of it, sent down these following Testimonies.

London, January 14<sup>th</sup>, 1692.

**W**E whose Names are under-written, hearing that there hath been several scandalous and malicious Reports raised against Mr. Richard Davis, late Schoolmaster in *London*, of whose good Conversation and honest Behaviour, for many years, we have

have been satisfi'd in, do assure any whom it may concern, That to all our own Know-  
ledges these Reports are groundless and false. In witness whereof we subscribe our  
Names,

John Tooley Deputy }  
Charles Milson Common- } of the Ward of Queenhithe.  
Councel-Man }

Nathaniel Mason	Samuel Richards	Samuel Ratcliff
John Hughes	Christo. Merriweather	Francis Clare.
Thomas Piggot	William Brice	
Richard Haley	James Steward	

There came at the same time a Letter from Mr. *Thomas Cooper*, then Com-  
mon-Councel-Man of the same Ward, who was born in the Town of  
*Rothel*, and is now a Citizen of great Note in *London*, and it is as followeth.

Mr. *Ralph Mun*, Mr. *Robert Tebbat*, Mr. *Jonathan Wells*, Mr. *Mansel*, or any of  
the Town of *Rothwel*, to whose hand this cometh.

**T**His may certify, That I have been intimately acquainted this 10 or 12 years last  
past with Mr. *Richard Davis*, who has lived so long and longer in our Neigh-  
bourhood near *Queenhithe* in *London*. And I am very confident he hath lived a  
very sober and religious life; and I never heard Man or Woman blame him, or  
speak an ill word of him in my life. He hath, to my knowledge, been very industrious  
in his way, and demeaned himself so well, that I believe that there are none, tho' Ene-  
mies to Goodness, but will say the same I write. If any say otherwise than I write, it  
is malicious and false. *Wishing you and all my Country-men health and happiness, I*  
*subscribe this the 4th of January 1689.*

Thomas Cooper.

Besides these two, my Neighbours I lived amongst at *London* so long, have  
sent another Letter Testimonial lately in these words.

**T**These are to certify all whom it may concern, that we whose Names are here-under  
subscribed, (the Deputy, Common-Councel-Men, and other principal Inhabitants  
of the Ward of *Queenhithe* in the City of *London*) do know that Mr. *Richard*  
*Davis*, for the space of 10 or 12 years, or thereabouts, had his Residence in the said  
Ward; and during all the time of his Residence there, was very diligent and indu-  
strious in the teaching and instructing of Youth, and was very successful therein. By  
which means, together with his sober, well-ordered, and exemplary Life and Conversa-  
tion, he gained a very great respect and love from the Inhabitants of the said Ward.  
Given under our Hands this 17th day of September 1692.

John Tooley Deputy.	Peter Hagar, Charles Milson Common-Councel-Men:
John Truelock	Thomas Cooper
Richard Wilkinson	Thomas Piggot
George Fish	Francis Clare
Henry Ambrose	Samuel Richards
	James Steward
	William Richards
	Thomas Parsons.

The Recommendatory Letter of the Church of Christ at *London*, to the Church of Christ at *Rowell*.

To the Church of Christ at Rowel in Northamptonshire.

We the Pastors, Elders and Brethren of that Church, whereof Mr. *Richard Davis* hath been for several Years, to this present Instant, a Member, send Greeting:

**S**ince it hath pleased Almighty God to stir up and incline our beloved Brother *Richard Davis*, to become a Labourer in Christ's Vineyard, and give him (as we hope) an inward Call to the Work, which, for his more orderly entrance into the Ministry, is seconded with an outward Call from your selves, to sit down among you as your Pastor, We much rejoice in the good hand of God towards him and you, that he is so well satisfy'd in his Work, and hath found so good Acceptance with you. The Lord prosper his Labours among you for your further Edification, and for the bringing in of such unconverted Ones as are ordained to eternal life. We do by these Presents, according to his and your desire, transmit unto you that particular watch and care of this our beloved Brother, which was a Duty incumbent on us towards him, whilst he walked with us. So recommending him to your holy Fellowship as a Brother in the Lord, whose orderly Walking, and exemplary Conversation among us, have been as becometh the Gospel. Thus wishing both to him and you much of the Spirit of God in all your holy Administrations, We take leave and rest.

Your loving Brethren in the Fellowship of the Gospel,

Thomas Coles Pastor.

Thomas Singleton, Thomas Dunn Elders.

John Skinner  
Thomas Rapier  
Richard Sadler

Henry Casewell  
James Lapley  
John Player

Mat. Rapier  
Samuel Clark  
Christopher Gould.

By vertue of which, I was admitted Member of the Church at *Rowel* Febr. 3. 1689. was chosen into the Pastoral Office, Febr. 20. and accepted thereof, March 7. I was set apart thereunto by Fasting and Prayer. So that hence People may see how they have been imposed upon by those Reports contrary hereunto, raised at *Bedford* and *Wellemborough*.

But our Pamphleteers are resolved, it seems, to leave no means unattempted to overthrow me; therefore having done what they could to stir up the Country, they make the last Essay upon the Members of the Church, and try if they can, by bitter Raillery against them, terrify them, to be Instruments of their Revenge upon me and our gifted Brethren. Hence it is, they conclude with an Expostulation and Advice to the People at *Rowel*, for it seems they will not vouchsafe to call them the Church at *Rowel*. I confess there indeed they should have begun, if they had any thing to charge me with as to Errors in Faith, or wickedness in Practice. And I can assure them, that if yet they come to the Church, and not only give in their Names, but personally appear to prosecute their Charge, if they have any Truth and Honesty on their sides, and



and can make it out by good Proof, I question not but it will be attended to. But as yet the Church of *Roxel* knows not whom to thank for their Advice, nor how to come at them, to consult with them further about prosecuting their directions.

And now you Libellers, and all your Abettors, it is now come to my turn to expostulate with you; suffer me therefore, in a spirit of meekness, to propose unto you these following serious Considerations.

1. Is it not lamentable, that you stumble the Neighborhoods where you live, with your vain and frothy Lives and Conversations? Is it not (think you) a great stumbling to your ignorant Neighbours, that you discover so much fulsome Froth in your Discourses, such delight both within and without doors in Gaming, Pleasures, Chambering, Wantonness, unwarrantable Recreation, and Provisions *made for the flesh, to fulfil the lusts and pleasures thereof?* *Rom. 13. 14.* studying how to be witty in your Jest and Reproofs, whereas you are expressly forbid, *Ephes. 5. 4. such foolish jesting, which is not convenient.* And you are exhorted, *Ephes. 4. 29. That your speech should be always seasoned with salt, administering grace to the hearers.* Is it not a shame, that you declare your selves to be so much every one for *his own gain from his quarter*, and do not witness that Self-denial that becomes your Places and Functions? And why do not you declare plainly, you seek not the Fleece, but the welfare of the Flock?

2. Consider whether your whole Discourse for almost these three years, being lavished out in Raillery, Reproaches, Lies and Slanders, and that in most places where you come, tends to the Edification or the Subversion of the Hearers? Whether you do not rather gratify their sinful Lusts, both by your Discourses and Pamphlet, and form them up to Pride, Malice, Strife and Contention, than to heavenly-mindedness, spiritual conversation, and an holy walk? *How should they follow your Faith*, when you are the greatest Opposers of the grace of Faith in the Nation? And how dangerous it is for them to consider the end of your conversation, which is Self and Sin, and not *Jesus Christ*, the same yesterday, to day, and for ever, *Heb. 13. 7, 8.*

3. Consider seriously, Whether you have not exposed Religion as well by your former actings as by this Libel, to the contempt and scorn of the common People? Was it not the highest wickedness in you so to order the disposal of many of them, as that they were put into the hands of Alehouse-keepers to vend away very cheap, or give them *gratis* to their tipling Company, to create them Sport upon their Ale-benches; and so render our holy Profession to be the Mockery and Song of the Drunkards, and also dispose of them to the poor harvest Folks to read under Hedges? You have not only stumbled them from hearing of me, but your selves also, and every one that beareth the Name of a dissenting Minister. You have not only made me odious, but Religion, our Profession, and the dissenting Interest in general. Their hatred and ignorance will neither know or make any difference.

4. Search into your own hearts, and consider by what Principles you have been carried forth in all your former opposition, as well as this Libel. Let your Consciences answer truly in the presence of the awful Searcher of hearts,

as they are *always open and naked before his eyes, with whom you and I have to do:* And have they not been Self-gain, Self-preheminence, Ambition, Pride, Malice and Revenge? Is not your Cry like the old Cry of Demetrius and his Followers, *That your Craft is in danger to be spoilt, and your Gain like to be lost?* Let the Apostle James (if you are ashamed) answer for your Consciences, and for all, *Jam. 4. 1. From whence cometh wars and fightings amongst you? come they not hence, from your lusts, that war in your members?* ver. 2. *Ye lust, and have not: ye kill, and desire to have, but cannot obtain: ye fight and war, yet ye have not, because ye ask not.* ver. 3. *Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.* ver. 5. *Do ye think that the Scripture saith in vain, the Spirit that dwelleth in us lusteth to envy?* ver. 6. *But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace unto the humble.*

5. Consider seriously what spirit you have acted in all along; Was it in the Spirit of Christ, or your own spirits? Nay, was it not in the very worse dregs of your own spirits? Weigh this well, Whether you have managed your selves in opposition to supposed Errors, according to those Commands of the Lord, *2 Tim. 2. 3. But foolish and unlearned questions avoid, knowing that they gender strife.* ver. 24. *And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient.* ver. 25. *In meekness instructing those that oppose themselves; if God peradventure will give them repentance, to the acknowledging of the truth.* Ah! Have not you rather carried it quite contrary, even in your manifest fruits of the flesh, such as *variance, emulations, wrath, strife, envyings, back-bitings, whisperings, swellings, tumults, &c.* *2 Cor. 12. 10.* Had your Cause been never so good, yet your way of managing it has been enough to ruine it.

6. Was it the honour and glory of Christ that you proposed at the end of such Actions, or rather the advancement of some cursed Idols of Self? Any unprejudic'd Man that reads your Libel, can soon determine the Question. Can you think this to be a likely way, even in a spirit of bitterness and persecution, to reclaim us from those Errors and Heresies that you assert we are fallen into? Why did not you in prudence and good manners give way to the wiser, learneder, and graver heads at London, to make the first tryal of their Skill? And why must you, with your printed Mint of Slander, impertinently interrupt them, and rudely anticipate their Essays; and by a malevolent conjunction of so bad a Libel with their Ketterin Visitation, cast such an *Odium* upon them and their Proceedings, as cannot in haste be wiped away?

7. Consider, Whether it be not the greatest Uncharitableness to judge, that the great Numbers converted by this erroneous Preaching (as you call it) are all under Delusions? What is Conversion if this be not, that those who were so grossly ignorant, are so enlightned as to understand and speak so judiciously, clearly and experimentally of the person and undertakings of the Lord Jesus, and Justification by him alone; of the beauty and excellency they saw by Faith in him; his suitableness to their wants, and the absolute necessity they have of him and his righteousness, through a deep sight of their sin and misery, and a supernatural discovery of him? Is it not evident also, that those who were formerly very wicked and profligate in their Lives and

Con-

Conversations, are now become religious, serious and circumspect? Yea, those that are afflicted, when they are themselves, do adore the Doctrine of our Lord and Saviour, and are most awful of God in Christ. These, many of them, live in your Neighborhoods; and no doubt many of them, by their holy Lives and zealous Profession, leave a Testimony in your Consciences for the work of God wrought upon their Souls. If you approve not of their Conversion, how came some of you to admit several of them into your Churches? It seems their Conversion is good enough, if they offer themselves to you. Can you be then so censorious, to judge them all acted by a Satanical Spirit, and not converted? If many of them are true Converts, how dare you blast that Doctrine that God hath blest, to reach them with the dreadful name of execrable Heresie? It is an old and a true Maxim, *That the God of Truth never puts his Seal to a Lye*. We can say in great humility, and self-abasing, giving the sole honour to the excellency of the power that is of God, that those despised Truths such poor Worms as we have deliver'd in the Name of the Lord, and have been received amongst us, have been sealed and attested to with Fire from Heaven, I mean the Spirit of the Lord.

8. Consider this, how grossly you abuse us, to say we are against the Law of God. No, we constantly affirm, *The Law is good, if a Man use it lawfully*. Nor are we against the preaching of it as it ought to be preached. We always preach, the Law of God demands of Sinners complete and infinite satisfaction, and they that will satisfy the penalty of the Law in their own persons, must go to Hell to do it, ever to be satisfying, and never be able to satisfy; therefore there is a necessity laid upon Sinners to look and lean upon the satisfaction Christ has given: But you set up a certain imaginary Repentance, or legal Horrors, as terms of pardon and blessing. We preach, that the Law of God demands of Sinners universal, constant, and perfect obedience, and will abate nothing if they will be justified, therefore they must believe on him that has perfectly obeyed: But you preach lower degrees of obedience, by I know not what new Sanction, as conditions of Justification. We preach up the good old Law of God, but you a new Law of your own invention. The truth is, you preach neither Law nor Gospel, and that is very miserable. I do affirm, we are not against the Law, nor the preaching of it on a right foundation. We cannot offer salvation to Sinners, but we must tell them, that by the Law they are under, they are Sinners, and by the same Law accursed too.

9. Consider, Whether it is possibly to be supposed, that that Church of Christ, that has had two such Pastors successively as Mr. *Beverley* and Mr. *Browning*, can so soon by a young Man be run into such execrable Errors, and noisom Heresies (as you are pleased to stile them?) And be all old and young so intoxicated, that there is scarce a part left sound? for I can assure you, I know neither Man nor Woman that is diseased with the Doctrine. And what can a whole Church, that have been reputed so judicious, and so holy, be swallowed up in Errors in less than 3 years time? The progress of Errors hitherto have been more gradual, slow and sly. The sudden growth and boldness of Heresies have had always a tendency to dig their own Graves. Sure

Satan

Satan is not to seek for his Crop now, towards the latter end of the World. It is written, *It is impossible to deceive the Elect*: What, is there none of the Elect in the Church at *Rommel*?

10. Consider, whether *Gamaliel's* prudent Counsel had not been best for you to follow? If this Work or Counsel be not of God, leave it alone; it will fall of it self: But if it be of God (as I question not but it is) it shall stand, and you will be found Fighters against God. It has been the observation of very prudent Men, that Errors themselves being violently opposed, have spread thereby.

11. Consider, whether these Carriages of yours, so sinful and tumultuous, have been becoming so great a mercy as this Liberty we enjoy from the Government, to serve God according to our Consciences? And whether they can be construed grateful Returns to God and Man for so great a Blessing?

12. Consider, if the righteous God should ever bring you again under the Harrow of Persecution, how will you be able to lift up your heads, and plead for your selves, who have persecuted your poor Brother, to the utmost of your power, with the greatest Violence and Virulence? What if you should come again to be exposed and burlesqued in scoffing Satyrs, filthy Libels and Plays, loaded with all manner of Calumnies, Censures and Reproaches? Would it not reflect bitterly upon you, (if you have any sense or ingenuity left you) that thus you have served your poor Brother, who has done you no harm, nor any body else, unless it be his endeavors, according to his light and ability, to serve his Master? Must not you then be forced to make *Adonibezek's* Confession, *As I have done, so God hath requited me*? Jud. 1. 7.

I thought to have added more Considerations, but I shall not, for perhaps I write but to the winds. I shall conclude, *Earnestly begging of the God and Father of Mercies, if it be his blessed Will, not to lay this great Iniquity to your charge, but give you speedy and sincere Repentance, lest you eat the fruit of your own ways, and be filled with your own devices.*

### *A short Account of that famed Visitation at Ketterin.*

HAVING now dispatched the Libel, I think it also highly necessary, since I am thus engaged to defend the Truth, the Church and my self, to bestow some Animadversions upon the Transactions at *Ketterin*, because they have made such a noise in the World; and I judge, that Order doth require, that first a brief and summary Account be given of what passed between the united Brethren and my self. This cannot be well done, without looking back to the first Formation of this Union, and the Sentiments I had thereon.

I confess, when others rejoiced thereat, and concluded it to be of God, and of great concernment to his Glory, I then being filled with sadness of heart, could not do so for these following Reasons.

First, I thought it but an ill time for such an Union, and that upon a three-fold Account.

1. It was a time of great degeneracy and deadness.
2. As consequential of this, a time that Professors were filled with corrupt and selfish designs and ends.
3. The



3. The Spirit was not yet poured down from on high, and therefore  
 Firſt, Times of Deadneſs and Apoſtaſie, I could not judge to be Times for  
 great Actions.

Secondly, When Profeſſors Ends are carnal and ſelfiſh, thro' the corruption  
 of the Times, it is dangerous undertaking great matters then; tho' the glory  
 of God may be pretendedly aimed at, yet the greateſt Sacrifice is to Self.  
*Jeſhu* could ſay, *Come, ſee my zeal for the Lord of Hoſts*, when it was a Crown  
 and a Scepter he had chiefly in his eye, *2 Kings* 10. 16.

Thirdly, Such a thing as ſo great an Union I could not expect to be firm  
 and laſting, till we were all more of one judgment, or at leaſt our Luſts more  
 ſubdued; nor indeed ſuch an Union, till the Spirit was more poured down  
 from on high, and theſe bleſſed effects follow thereupon: *That the watchmen  
 ſhall ſee more eye to eye, they ſhall liſt their voice, and with their voice together ſhall  
 they ſing, Iſa. 52. 8. Till they ſhall no more err in Viſion, nor ſtumble in Judgment,  
 Iſa. 28. 7. Till the time, that Ephraim ſhall not envy Judah, nor Judah vex  
 Ephraim, Iſa. 11. 13. There ſhall be no hurting nor deſtroying in all his holy moun-  
 tain, ver. 9.* All attempts of this nature, without the ſpecial preſence of the  
 Spirit, is like the Children of *Iſrael's* preſuming, under their Unbelief, to go  
 up to the top of the Hill to take the good Land, when *Mofes* and the Ark of  
 the Covenant was not with them; and it is no wonder if ſuch Attempters  
 return back with ſhame, as well as the *Iſraelites* did. The Union propheſied  
 by the joining of the two Sticks, *Ezek. 37. 16, &c.* is there declared to be  
 after ſuch an effuſion of the Holy Ghoſt. The Promise runs thus, *ver. 14.*  
*And ſhall put my Spirit in you, and ye ſhall live, &c.* Which alſo is the current  
 of the preceding part of the Chapter, then follows the Union foretold by  
 the Prophecy of the two Sticks. We read in the New Teſtament, that the  
 Members of the firſt primitive Church were of one heart, one mind, one ac-  
 cord; but it was chiefly after the pouring down of the Spirit, *Acts* 2. 36.  
 4. 24. 5. 12. To ſum up all: For extraordinary Actions, there muſt be an  
 extraordinary Spirit; and a poor, ordinary, ſelfiſh Spirit, will not ſuffice for  
 great Deſigns and great Services for Chriſt. Had not *Joſhua*, *Zerubbabel*, *Ne-  
 hemiah*, *Ezra*, been Men extraordinarily ſpirited, they durſt never have at-  
 tempted their building work, ſee *Hagg. 2. 4, 5.* That that made me then  
 conclude, that this Union was untimely, was this, becauſe I did not ſee the  
 Spirit of God in a plentiful effuſion thereof lead the way thereunto.

2<sup>d</sup>ly, My ſecond Reaſon was this: I obſerved, that the greateſt Numbers  
 that were to make up this Union, were ſuch as,

1. Had forſook the Cauſe and Banner of Chriſt in a day of Adverſity, and  
 ſince have wiped their mouths clean, and juſtified themſelves, and yet will be  
 accounted great Diſſenters ſtill.

2. Such as had been for a long ſeaſon Strangers to the Order of the Goſpel.

3. Such as had not been only Strangers to it, but had conteſted againſt it,  
 and perſecuted their Brethren for keeping cloſe thereto: And obſerving theſe  
 to be the moſt forward and zealous in promoting of it, implied to me no good  
 deſign. Not but that I grant People may repent, and change their minds:  
 But then that Repentance, if it be ſincere, (they themſelves being Judges) is

attended with a hearty loathing, a free confession of, and a forsaking of their former ignorance and evil ways. That Rule of God's Word is a stated Rule to me in this Case, it being a Prophecy of what ought to be in Church-matters in Gospel-days, *Ezek. 43. 10.* the Prophet is directed to shew them the house in the deformity they brought it to, for their humiliation. The words run thus: *Thou son of man shew the house of Israel, that they may be ashamed of their iniquities. Ver. 11. And if they be ashamed of all they have done, shew them the form of the house, and the fashion thereof, &c. And ver. 10. Let them measure the pattern thereof, &c.* Whence observe, none such can build aright for God, unless they be ashamed of their former ignorance, disorder, and evil-opposing spirit. Now I was diligently hearkning and enquiring, whether these Gentlemen now, so forward for the Union, had

First, Ever publicly, or as much as privately, acknowledged their former ignorance, disorders and opposition, and confessed they saw now more light in the order of God's house than ever before?

Secondly, Whether the Ancients of them had acknowledged their evil, in their former and latter opposition to; and persecuting and reproaching of the faithful Followers of Jesus Christ, that kept close to the order of the Gospel under the odious name of *Sectarians*? Their ignorance, opposition and persecution were too too publick, to the dishonor of the Name of Christ, the stumbling of the World, and the grief of the Godly. And I did expect if their Confession and Acknowledgment were true, it would be full as broad and wide as their Crime.

Thirdly, I was observing, Whether as a sign of true Repentance, they would pull down their old tottering humane Fabricks, measure anew with the golden Reed of the Sanctuary, and leave out the Rubbish, and build anew, according to the pattern in the Mount? That would have testified they had indeed been in earnest; and sincere in their Repentance.

But instead of this, I never heard of as much as a private Acknowledgment, therefore I could not but justly suspect, that their judgments were the same as ever; and tho' they did in words give us almost all, yet then I judged their designs were deepest, and that they were to be treated with the extreamest Caution. I confess we might have learn'd more Wit, if not from the Bible, yet from a Heathen Poet, who bringeth in one speaking of the *Grecians* thus:

— — — — — *Aut nulla putatis*  
*Dona carere dolis Danaum? Sic nomen Ulysses?*  
In English thus.

*Suspect, that Grecian Gifts designs do own.*  
*Strange! that Ulysses is no better known!*

For my own part, I was ready to say of them, when I saw their Concessions, as is further said there of the *Greeks*,

— — — — — *Timeo Danaos & dona ferentes:*  
Which may be thus Englished:

*I dread the Grecians, and their cunning Shifts,*  
*Than most of all, when that they bring their Gifts.*

It is certain *Ahab* intended no good to *Jehoshaphat*, when he enter'd into so strict a league with him; his whole design appeared to be no other, than to engage him in that fatal War at *Ramoth Gilead*. It was observed of the *French*, of old, what they lost by plain fighting with the *English*, they always gained with an *Overplus* by their subtil Treaties. But I pass on to my 3<sup>d</sup> Reason.

3<sup>dly</sup>, I could not but upon good grounds entertain Suspicions that all Confederacies with Men, that continue to lag behind in a work of Reformation, was unwarrantable, and of a dangerous consequence. That Command to *Jeremiah* sounded still in mine ears, *Go not thou to them, but let them come unto thee*, Jer. 15. 19. I had observed, that all impure mixtures in the work of the Lord were forbidden, *Dent. 22. 11.* all linsley wolsey Garments under the Law were so: So also, *Dent. 22. 10.* was plowing with an Ox and an Ass together. The *Israelites* experienced the bad effects of this, when they took many of the mixed multitude with them out of *Egypt*. As these retarded the work of the Lord, so they derived such guilt on the whole Congregation, that the Carcasses of most of them fell in the Wildernesse. The Builders in *Zerubbabel's* and *Nehemiah's* days were more wise and prudent, they refused the offers of those false Brethren to build with them, who said, *Let us build with thee; for we seek your God, as ye do, and we do sacrifice unto him*, Ezra 4. 2. And it is well they put them off, for otherwise their building work had never gone on. I also observed, that the Pillar of Fire and Cloud went always before the foremost Rank. I confess I could not but fear such Unions was like wheeling the Front into the Rear, and that is always losing ground; then they that were in the Front, lost the benefit of the conducting Pillar. A word is enough to the wise.

4<sup>thly</sup>, I had observed, that most of the Gentlemen of the Union, through darkness of mind, were such as were no great Friends to the purity of the Gospel; I therefore had my Jealousies, lest this Union was formed on purpose, whilst they secretly undermined both Faith and Order; and came us with the celebrated name of Union and Friendship, with a gag in our mouths, into a quiet Supineness, whilst they went boldly on to pervert the Faith, as well as Gospel-order; and, as I feared, so it hapned: But, blessed be the Lord, that hath awakened some of his Servants to contend earnestly for the Faith once delivered to the Saints.

5<sup>thly</sup>, I was informed, it was resolved upon by those Gentlemen, upon their entering into the Union, not to quit an hairs breadth of their Principles and Practices; but only they consented Articles should be drawn in such a lax and loose Phrase, that both Parties might fix their particular Sence upon it, and shroud their different Sentiments under the universality of expressions. If this Information be true, it was just such an abominable piece of Jesuitical Equivocation, as must needs highly provoke the displeasure of the Almighty, and tender them odious to Men: *If they thought thereby only to amuse a certain Generation of Men, that have out-done them for many Years past in Politicks, their Prudence hath been strangely overseen.* For they might easily perceive, those quick-sighted Politicians could quickly see through their Fig-leaf-coverings, and that their Nakedness would but the more appear to them. If the Stratagems of

Generals, and the private Intreagues of States-men do but once take win if it tends rather to their Overthrow, than Victory and Establishment.

6. And lastly, I dreaded the design of this Union on the part of many, lest it should not be only a means framed for to jump into Benefices, and consequently into Power over their Brethren, when a favourable juncture of time should pave them the way; but also a device of Satan to stop all the dawningings of new Light about Faith and Order. For it is well known we are not arrived to perfection therein; Nor shall not till, the latter day, glory is consummated. And it is also as undeniably evident, that, that glory must come in by degrees; and perhaps the first steps thereof must be advanced among a few despicable People. And it hath always been observed, the first dawningings thereof have been opposed, by the majority of them that made a profession. The grain of Mustard seed in its first growth in Christs and the Apostles days, was attempted to be quash't by the learned *Sanhedrim*. The Learning, Power, and Policy of the Church of *Rome*, were engaged against poor *Luther*, and the first Reformers. The united parts wisdom and learning of the National Church, were engaged to oppose *Puritanism* in its first rise, And since the Learning, Abilities, Power, Interest, Reputation, Holiness and Profession of the *Puritan and Presbyterian Party*, have been employed to crush the *Congregational Order* in its first appearance: From whence I observe,

1. That the dawning of every step of Reformation began first among a few.
2. That those few have been generally the most despicable; that the power and wisdom of God might therein appear the more.

3. That those few in their Testimony of Jesus, were opposed by the majority of the same Profession. And were always forced to swim against wind and tide of united numbers and confederacies, armed with fleshly Power, Wisdom, Policy, Reputation, and a Popular Vogue. Read, and weigh well the 2<sup>d</sup> Psalm to this purpose. It was the consideration of these things aw'd me with the most dreadful fears and jealousies, especially being not a stranger to the complection of times, of professors, and of the greatest number of the united brethren; lest this union should prove a great mountain in the way of our *Zerubbabel*, attempting to overwhelm the day of small things; and I had grounds enough for my fears. For I observed Professors lavishing their spirits forth into carnal joys and security, and proposing to themselves great and carnal advantages. I observed, that the Leaders of the People were like the Sons of *Zebedee*, for the right and left hand in the kingdom, in a carnal sense. They could not conceal the pleasant prospect they had of rich benefices and mastery; as if the Kingdom of God, and Glory of Christ, consisted only in Meats, Drinks, and outward Accommodations; The ultimate designs of some must be by a Grandee, in a jovial laxness of Spirit discovered; who when he thought himself perhaps sure of his company, dropt their grand atcanura in words to this effect. *That tho they gave the Independents good words now; yet, when time served, they must truckle under.* So that having considered these things, it is not much to be wondered at; if I was so shy to comply with the Union: For which piece of stubbornness, I was made a public example the other day at *Ketterin*.



I do not hereby in the least reflect upon my honoured brethren, that coalesced with them in this union. Probably their Charity were more extensive than mine, in judging others were in earnest; and I confess it is safest erring on Charity's hand. Or probably they might think, that by frequent friendly debates with them about subject matters relating to the order of Gods house, that might arise *pro re nata*, an occasion would be given of affording them further light; which charitable intention of theirs I should have the rather approved of, had this been done without the formality of Articles, and a certain airy pomp, that attended that transaction. But to the matter in hand. Has not time proved it a tympanous affair? Have they reformed one hair's breadth in their discipline, admissions, watch, care, admonitions, and censures; or in their understanding and preaching the truth as it is in Jesus? Have not they rather gone ten-degrees backward, and some others many steps back with them? But to add no more. These are my reasons why I dissented from the Union. I thought I saw disorders in the foundation thereof, and feared the continued progress thereof would under the wings of a favourable juncture *lick itself into the ensnaring form of a Lordly Classis*. This made me cautious to advise with them in any matter, lest that should be improved to further such designs.

Yet notwithstanding all this, I shall give the Reader some account how I came to have any thing to do with them.

I understood that they had received divers reports concerning me, and there were some of them I had a deep respect for, and I was willing they should be disabused, and all of them delivered from this great sin, of sinful credulity, if possible:

Being also over-perswaded by the importunity of some Friends, that I dearly loved, I went, the last Spring was twelve month, to visit them, at their meetings; and there waited from 3 till past 4 under great indisposition of body, resolving to defend, whatever they should object against our Faith, and practice according to my light; therefore I acquainted a grave Elder with mine intention, desiring him to propose it to them, if he thought good: But he judging it not seasonable, and they being employed about other business, there was nothing done at that time. I cannot but remark by the way, how it was reported by some of them, I did not tarry there six minutes, tho I continued amongst them from three, till almost five. I went to the Country and heard not from them, till many months afterwards: And then I received a Letter inquiring of me, whether several things specified therein, as to faith and practice, were true or no. In my answer thereunto, what was false I denied; what was true I acknowledged, giving my reasons for my judgment and practice: To which Letter I have not received an answer to this day.

The beginning of the last Summer I went again to *London*, and being set upon afresh by Friends, I gave them another Visit, still being under some jealous apprehensions, lest these Visits of mine should give too much advantage to the form'd design. I must confess they treated me very civilly, and were pleased to ask me divers questions, which I answered as my memory served.

In the close of this Conference Mr. *Williams* spake publickly, That he had many things against me in matters of Faith, but he had not his Witnesses ready to prove them. I was amazed at such a bold Accusation, and considering the language and spirit he delivered himself in, I could not but plainly declare against such Judicial Proceedings; yet being willing, if I could, to rescue them from such evil Credulity, in receiving such false Reports concerning a work and Church of Christ, I frankly offer'd him, that if he would produce his Witnesses against their next Meeting, I would be there ready to confront them. This he concluded impossible. Upon this I made a second offer in the simplicity of my heart, being only desirous to free them from the vexation of libellous Letters, and false Stories, that when he would be pleased to gather his Evidence to *London*, I should make another Journy there, for the sake of their quietness and repose, and thus we then parted. I heard no more from them, till some months after returning from a great Journy, that I undertook for the service of Christ, I was alarm'd all the way as I came home, with an intended Visitation to be shortly at *Ketterin*, by some Ministers deputed from the *Assembly at London*. It was almost beyond imagination, what insulting Joy and Triumph the little Adversaries of the Truth exprest thereat in every quarter. They could have notice thereof a long time before the day by circular Letters, which likewise enjoined them to bring in all that had any thing to say against me. Whence I do observe, there was no fair dealing designed me. They had their matters of Accusation and Witnesses ready, but I must know nothing of all this; tho' it was earnestly requested of Mr. *Williams* at a Meeting at *London*, by a Brother that was with me there. Had they never been so authorized, yet this had been unjust in them: No Court pretending to Justice, doth ever deny so righteous a Request. The King's Courts always grant a Copy, or else read the Indictment, before the indicted Party is required to plead. All sorts of Episcopal Courts grant a Copy of their Libel to the Party accused, with the Names of the Evidences, that they may know how to make their Defence, before they give in their Answer; yet this little piece of Justice must not be done to me. But to go on: When I came home, I found a Letter subscribed by one Mr *Godman*, stiling himself *Moderator pro tempore*. The Contents whereof were to this purpose:

*That since I had passed a Promise to meet them and their Evidences at London, when they should give me notice thereof; they, to spare me that pains, had sent some of their Company to examine them nearer home.*

But here I shall pause a little, to bestow some Animadversions thereupon.

1. There are none, that have been acquainted with their Proceedings towards me, will ever judge that it was to spare my pains, that Reverend Mr. *Williams* came down to *Ketterin*, but rather to expose me to the Country; therefore they might have spared that needless piece of Compliment.

2. I never promised to meet them at *Ketterin*, nor any other place of the Country; nor were there the same Reasons to move me thereunto. In my promise to meet at *London*, I designed privacy; but I knew any such Meeting in the Country would expose us to publick observation, and a tumultuous noise.

3. My

3. My design in meeting at London, was to give the whole Assembly satisfaction, that the Stories they had often received were not worth their crediting: And I had cause to question, whether two or three would give them a true account of the matter, especially one if not two of them being declared Enemies.

But their Letter goeth on thus —

*That therefore they would desire me to give them the Meeting at Ketterin on such a day.*

To the same Purport there came a Note without a Name, delivered by Mr. King's own hand, in the way of an Apparitor, to meet them at a certain Ale-house at Ketterin on the appointed day.

But, pray, why at Ketterin, and not at Rothwel? Must this Town be pitched upon, because both the World and Professors there were most malignant and disaffected to us?

But their Letter proceedeth —

*Lastly, They desired that I should bring none with me, that might cause Publick Observation.*

And yet they had summoned in People from eight or nine Counties, and their Friends had greatly nois'd it up and down the Country; and yet observe, I must be debarred from bringing those with me that might witness for me. Let sober and impartial Men judge, whether this was fair dealing.

This Letter, with all speed, I communicated to the Church in their Assembly; the Church, alarm'd with these Proceedings, appointed their Elders and other Brethren, as Messengers, to enquire into this matter, and to know by what Authority, and for what Ends these Ministers came down, and summoned me their Pastor before them: They also requested the assistance of Reverend Mr. Hayworth, who was then providentially cast amongst us, with the assistance of Reverend Mr. Saunders, and others.

The day being come we met, and consulted the Lord first by Prayer, and then with one another, and upon the whole of our Debate, concluded thus, That it was not expedient I should appear before them for these following Reasons.

1. *That my Appearance would be owning the Authority of the United Brethren, which was none.*

2. *The Authority of their Deputies, which was less, if possible, than nothing.*

3. *The owning of, and submitting to all the Irregularities they had committed contrary to the Word of God, and the Principles of the Congregational Churches.*

And first, It was the primitive Practice, in matters of Debate and Scandal arose, many Churches to send Messengers to that Church to compose that matter, if it could be by way of Advice. Thus, Acts 17. when matter of Debate and Scandal arose in the Church at Antioch, they sent Messengers to the Church at Jerusalem for Advice, ver. 2, 3. compared together. So again the Church at Jerusalem sent Messengers back with Advice, ver. 22. Then it pleased the Apostles and Elders, with the whole Church, to send chosen men of their own company, &c. The Letters containing the substance of Advice, was subscribed by the Brethren, (i. e.) the Church, as well as the Apostles and Elders,

Ver.

Ver. 23. *The Apostles, Elders and Brethren, send greeting to the Brethren which are of the Gentiles in Antioch, &c.* If any Elders might claim a Precedency exclusive of the Church, surely the extraordinary Apostles of those days might put in for that Claim, but you see they did not. Other places I might alledge, but I study Brevity, therefore these shall at present suffice.

Now it is apparent, that the worthy Elders that came from *London*, offended against this primitive Practice, which hath to us the force of a Rule; for it being demanded, *Whether they came from Churches in Gospel-order?* They could not say they did, and therefore were guilty of an Irregularity, which I could not by my presence among them approve of.

2<sup>dly</sup>, According to the primitive Practice, they should have come to the Church at *Rothwel*, for there the matter of Scandal and Debate arose; and if I had offended in matters Ecclesiastical, *they were my proper Judges*. It is apparent, that this is according to the primitive Rule. *Peter*, that great Apostle, being accused of a supposed Crime, pleadeth his Cause before the Church at *Jerusalem*, Acts 11. ver. 3, 18. compared together: So chap. 15. the Church at *Antioch* sendeth Messengers to the Church at *Jerusalem*, Ver. 3, 4. compared: So again the Church at *Jerusalem*, Ver. 22, 23. compared; for again they send greeting to the Brethren that were at *Antioch*, accordingly they deliver'd their Letter and Message to the Church, Ver. 30. And when they had gathered the multitude together, (i.e.) the Church, they deliver'd the Epistle. Many other places I might quote to this purpose. It is remarkable, that all the Epistles of the Apostles *Paul*, *Peter*, &c. are directed to particular Churches in these Epistles. To a particular Church it is given in Charge respectively, to see that a Pastor fulfil his Ministry; to warn the unruly; to comfort the weak; to support the feeble minded; to cast out a Criminal; to receive him in again upon repentance, Col. 4. 17. 1 Thess. 5. 14. 2 Thess. 3. 6. 1 Cor. 3. 4, 5. 2 Cor. 2. 7, 8. Nay, multiplied Instances to this end might be produced. From this primitive Practice the Rule of our Walk, the Elders that came from *London* deviated in several Respects.

1. Whereas they should have come to the Assembly and Church at *Rothwel*, they never sent to the Church, nor desired a Church-meeting.

2. When the Messengers of the Church in the beginning of their actings at *Ketterin*, offered to them to assemble a Church-meeting with all speed, where they might come, if they pleased, to declare their message, and act their matters; but this they utterly refused once and again.

3. At the close of the day, when they had finish'd gathering their Accusations, it was requested that they should send a Copy of them to the Church. This again they declined with expressions of Scorn and Contempt cast upon the Church; so that by these proceedings of theirs, we evidently perceived their design was to hook away Judgment from a particular Church of Christ, and fix it in a *Presbyterian Classis*.

Again, As they violated the Rules of God's Word, so they also acted contrary unto those Principles in the *Savoy* Confession, which they themselves all of them in their Articles of Union consented to.



The Article violated, is the 26<sup>th</sup>, which I shall repeat *verbatim*; then make my Remarks, and therein shew what Branches thereof they have acted repugnant thereunto.

[Article 26. Pag. 116.] *In Cases of Difficulties or Differences either in point of Doctrine, or in Administrations, wherein either the Churches in general are concerned, or any one Church in their Peace, Unity and Edification, or any Member or Members of any Church are injured in or by any proceeding in Censures not agreeable to Truth and Order; it is according to the mind of Christ, that many Churches, holding Communion together, do by their Messengers meet in a Synod or Council, to consider and give their Advice in or about that Matter in Difference, to be reported to all the Churches concerned. Howbeit these Synods so assembled, are not entrusted with any Church-power, properly so called, or with any Jurisdiction over the Churches themselves, or exercise any Censures either over any Churches or Persons, or to impose their Determinations on the Churches or Officers.*

First, By this Article it appeareth, that those that concern themselves in any Assembly or Meeting about any such Differences, ought to be Messengers sent from Churches, for it is said to be (*the meeting of Churches by their Messengers*) but the Assembly at London are not so, much less them that came to *Kettering*.

2<sup>dly</sup>, That they be the Messengers of those that hold Communion together: But with many of them and their Churches, we can hold no Communion of Churches.

3<sup>dly</sup>, That these Meetings be occasional, and not stated, explained further by Article 27<sup>th</sup>. But the Assembly at London is quite otherwise.

4<sup>thly</sup>, That they report the matter in difference to all the Churches concern'd, which I never heard hath been done yet.

5<sup>thly</sup>, That they are not vested with any Church-power or Jurisdiction over the Churches themselves, which they have usurped indeed, tho' in word they do deny it. So that you see by the Word of God, as well as their own Article, their Proceedings at *Kettering* were Illegal and Arbitrary, therefore in Conscience I was bound to declare against them by my absence; it is true they pretended otherways, and that made them the more to be shun'd.

1. They pretended Love, when the whole work of the day was to expose me to the Country.

2. They said they came not to act authoritatively, and yet they judicially received accusations, read them aloud, examined VVitnesses, by virtue of Deputation publicly in the face of the Country. If they had acted by virtue of a Commission from under the Great Seal, they could have acted no higher.

3. They said they came in order to no censure, and yet some of them were so nimble, as to have proceeded to censure then, and others were so hasty to proceed to censure in London, that they could scarce in prudence be restrained. They said they came to search out Truth, and report it at London, but that was impossible for them to do in Justice and Equity, unless they had took my Answer along with them.

Upon the whole I could not but judge it a judicial classical procedure, and therefore durst not in Conscience countenance it with my presence.

If a foreign Power should set up a Court in *England*, and require the Kings

Subjects to attend thereupon, their very Attendance, by the Laws of the Land, would be construed a degree of Rebellion. This Instance is very applicable to the Case in hand, and may be well construed a degree of Rebellion against the Lord Jesus.

My second Reason for not appearing there, was a matter of Prudence: The matters of Charge and their Evidences they had ready against me, but I was ignorant of either; so that if I had appeared there, I must have been worried, and run down before the Country, having not any Witnesses ready; nor could I, till I knew what and who would evidence against me: so that I had no publick way left me but this of Printing, which I chose rather prudentially to have Recourse unto.

My 3d Reason, and a very weighty one, for not appearing, was, because I understood there was a great enraged Assembly gathered together, that waited to make a Riot, therefore I durst not go to affront and disturb the Government under which I enjoyed such Peace and Tranquillity. I had fresh in my memory, how many Citizens suffered about the *Guild-Hall Riots*. Besides, I was advised by a Magistrate to this course. It is more than probable, if I had appeared there then, it would have been of dangerous Consequence. Yet when I understood the Rabble was gone away, I went to them, and having entered my Protest against their Proceedings, left them. Had they given a candid Answer to the Proposals made to them by the Messengers of the Church, they might have received a speedier Answer. It was proposed to them, Whether they came as a *Presbyterian-Classes*, or as Messengers of Churches, or as Friends; or, lastly, as avowed Opposers. As a *Classis* we should have slighted them, as we did; as Messengers of Churches they confess they did not come. If they had come as Friends they would never have come after that manner. If they had been above-board, and said they came as Opposers, we should have defended the Truth against them to their teeth, as the Lord should have enabled us, provided it had not been in a tumultuous Assembly.

One little Gentleman there present, would have proceeded to have past Judgment upon us there presently, but I would have him seriously consider the judgment the Scripture passes upon his Actions in the late Tryals, *John* 10. 12, 13. Tho' they declared at *Kettering* they would conceal their matters till they came to the United Brethren at *London*, yet two of them in their return home not only exposed us in Preaching, but one especially at *Hitchin*, published Heads of the Accusations even to my Friends. A third, being my former Acquaintance, carried it like a just Man, I am sorry he was one of them; however, I overlook it in him, and for his Christian Carriage and Justice, render him my publick Thanks.

Some weeks after this Transaction, I received from *London* a Copy of what was deposed against me at *Kettering* in matters of Faith and Practice. I shall expose it to the World *verbatim*, because I know there is a great noise about it, as most conceive more dreadful of it than it is, together with the Witnesses Names, that they may have the publick Honour they aspire to.

The Laws of Language and of the Land allow me to call them Informers, who witness against a Man in matters of Religion, but the Reverence I bear towards some of them forbids me that Term. Then I shall print my Answer digested together, with their Accusations, into some general Heads. Under every general Head, I shall make bold to make some Reflections, to evince what Truth of the Gospel is struck at, annexing thereunto a short Defence thereof, and it is as followeth:

*A True Copy of what was deposed at Ketterin at their Visitation.*

THAT the Elect were actually justified from Eternity, and are as much beloved of God whilst in Rebellion against him, as after Conversion; and that God is reconciled to all that he will be reconciled unto—Attested by Mr. *Bland*, Mr. *Ley*, and Mr. *Chandler*, who wrote it from his own mouth, and offered to produce Testimonies under the hands of Mrs. *Seaton*, Mr. *Acock*, and Mr. *Nickolls*.

We are justified ever since Christ's death—Mr. *Bland*, 'twas also said that Mr. *Hunt* would confirm the same.

We asked Mr. *Davis*'s Friends, whether Mr. *Davis* did preach, that we are actually justified before Faith? And they owned, that they could not deny it; and one said, they hoped they should own it to the death.

The

The Law doth not prepare for Conversion, the Spirit of God doth not make use of the Law in order to Conversion—Attested by Mr. Chandler, Mr. Tomlins of *Amptihl*, and Mr. Holledge of *Kimbolton*.

Mr. D. objected in his Sermon, But the Law is said to convert. To this he answer'd, That it is the Law of the Gospel, which is this, *I will have mercy on whom I will have mercy*——Mr. Chandler.

The Law cannot convert, because the works of the Law are under a curse to the Soul—Witnessed by Mr. Chandler, who engaged to produce the Testimony of Mr. Acock of *Caysee*. The Law gives an impious sight of Sin—Mr. Moor and Mr. Holledge Witnesses.

All that the Law doth, is to drive Persons further from Christ, and make some go away and hang themselves——Mr. Ley.

Mr. D. preached, Believe not others who prophesie Lyes in the Name of the Lord, who ever wears a rough Garment to deceive, and tell you of *John Baptist's* preparing the way, and preaching his Roughness, his Repentance, his preparatory Works, and you must bring these Qualifications; they prophesie Lyes in the Name of the Lord: Persons Misery is their Qualification——Mr. King, who took it in writing from his own mouth.

Such as preach up preparatory Works are legal Preachers, hinder Peoples comfort, and keep them under bondage; we should begin with high confidence in Christ, and hold it fast unto the end——Mr. King.

Here is the Redeemer; Ay, saith the Soul, but *I* must be humbled more, and pray more. *I* say, you may repent, and be damned, for this is slighting the Gospel: Do you know how much you would have before you come to Christ——Mr. Negus. Sinners must come to Christ immediately, and be united to him in all their Sins and Filth——Mr. Carlile. Some hold there must be preparatory Works, which is a stumbling block——Mr. Ainscomb. The Spirit convinceth of no Sin but Unbelief——Mr. Terrey the Minister.

Faith is a Persuasion that our Sins are pardoned——Mr. Chandler, Mr. Bland.

A Person may sincerely desire after Holiness, and yet be nothing, nay, they may desire Christ to reign over them, and yet not be savingly convinced: When then are you savingly convinced? You are savingly convinced, when you can believe Christ died for you——Mr. Robert Page.

At *Willingham* he preached, That Christians must not try themselves by marks and signs of Grace; this is, as if a person should shut the doors and windows of his house to let in more light, and produced *Math. 12. 38, 39.* to reprove this way of Heart-examination, which he said lay with awe upon his spirit, and he could not but mention it, viz. *An evil and adulterous Generation seek after a sign.* Adding, Oh Generation of Professors, I may say of Preachers, that seek after a sign——Mr. Marshall, Mr. Gunton. Some will tell you, you must examin your selves, whether you be in the Faith or no? But I say, look for no marks but a risen Jesus, seek no other——Mr. Negus.

Some will put you upon trying your state, by such marks as Sincerity, Universal Obedience, Love to the Brethren, and Love to God, and Christ: But this way he denied, and said, Men make Idols of them, and worship Stones and Stocks; and such as put them on this way of Tryal, are like *Bar's* Priests——Mr. Thomas Jennings, for whose Judiciousness and Liberty Mr. Donly attested. Mr. Carlile witnessed to the same purpose.

Sanctification is no Evidence of Justification—Mr. *Bland*; 'twas also said Mr. *Hunt* would attest the same.

He preaching said, How came the Covenant of Works, and the Elect under it? It was to illustrate the electing Love of God, and not to make the Elect happy. The Law entred, that the Offence might abound. The Law was too weak, when Man was in his best estate to reign over him to eternal life. — Mr. *Chandler*, who took it from his mouth in writing.

That Believers under the Law had their life from their doing, and they had no longer life than when they were crying, weeping and groaning; witnessed by Mr. *Robert Page*, who entring into Conference with Mr. *Davis* about it, objected *Isa. 53. 5. He was wounded, &c.* and therefore the Prophet believed on Christ. To which Mr. *D.* replied, the Prophet did not understand what he said — Mr. *Robert Page*.

Believers under the Law had no real sight of Christ — Mr. *Chandler*.

When you are discouraged with Unbelief in Duty, if you can but believe that Jesus is there strongly believing for you, this raiseth your Faith; if you see Christ loves mightily for you, this draws forth your love — Mr. *King*, who heard him.

You would mourn, you would weep; no, Christ hath mourned, and he hath wept, and you have nothing to do but accept his Grace; the Righteousness by which thou and I must be justified, is Christ's fulfilling *Adam's* Covenant, and *Mount Sinai's* Covenant, and the Covenant of Grace — Mr. *Carlile*.

For any to look to their Sanctification, was a hindrance to their closing with Christ — Mr. *Worden* the Minister.

To fear Sin, is the way to increase it — Mr. *Holledge*.

In Prayer he said, Lord, we stand before thee without Sin. And in his Sermon he objected, Some say we are against praying for pardon of Sin: To which he answered, Altho' we are pardoned, yet it is our Duty to pray for Pardon, for the Honour of the Father, and of the Son — Mr. *Chandler*.

Lord, thou lookest upon thy People even when they are sinning against thee, and sayst, Thou art all fair my Love, there is no spot in thee. Again, there must be no more Conscience of Sin in Believers — Mr. *Carlile*.

There are five times of Christ's especial Intercession, &c. Christ saith, I cannot so heartily pray for my People, when they sneak from their Profession — Mr. *Sheppard*, Mr. *Chandler*, Mr. *Holledge*, Mr. *Bland*.

The Offers of Grace must be made only to the Elect — Mr. *Chandler*.

Christ and Believers are one in Intercession: Believers that take comfort in Promises mistake the way, but we must flee to Christ — Mr. *Bland*: 'twas also said Mr. *Hunt* will attest it too. Whatever is supernatural, is saving Grace — Mr. *N. Acock* 'twas said will attest it.

Mr. *Davis* and the Preachers sent from the Church at *Romel*, set up Meetings in very many Counties to the compass of about fourscore miles, viz. at *Wellingham*, *Cambridge*, *Bedford*, *Needingworth*, *Northampton*, *Kempson*, *Wellingborough*, *Oundle*, *Kimbolton*, *Kaysoe*, *Kettering*, *Tharp Waterfeild*, *Chatterse*, *Aiverb*, *Creecon*, *Wormditch*, *Kaysoe-wok*, *Woolaston*, *Olney*, *Lutterworth*, the *Fenns*, *Codgbrook*, *Old Weston*, *Browden*, *Rushden*, *Briggstock*, *Cockingworth*, *Great Oakly*, *Gedington* — Mr. *M.* — Mr. *Blower*, Mr. *Taylor*, *Hussey*, *Billoe*, *Singleton*, *Dowley*, *Shepard*, *King*, *Chandler*,



Chandler, &c. who testified some of one place, and some of another : But the Name of upright Mr. Clark is not amongst them.

Several of these Meetings are in or near the Places where dissenting Ministers have their stated Congregations and Churches.

Kempson, within a mile of Bedford — Mr. Chandler, Mr. Tomlins.

At Willingham, where Mr. Worden preaches — Mr. Worden, Mr. Marshall.

At Cambridge — Mr. Taylor, Mr. Hussey.

Needlingworth, within a mile of St. Ives, where Mr. Bilio's is — Mr. Billoe, Mr. Freeman. At Northampton — Mr. Blower.

Frequent Week-day meetings at Kettering — Mr. M —

Codgrook, within a mile of Mr. Haycock near Mr. Gibbs — Mr. Page.

Tho' desired to forbear coming to several of these places, yet persisted.

He administers the Lord's Supper in places far distant from each other, as at Rowel, Thorp-Waterfield — mr. Terrey. At Wormsclitch — mr. Sheppard. At Northampton — mr. Blower.

He hath taken Members of other Churches without any dismission, yea, against the Will of the Pastor and Church.

Mr. Bere from mr. Gibbs — mr. Page.

Thomas Hobbie from mr. Billows — mr. Billoe, mr. Moor.

One of Caysee Church, goody Page of Creton — mr. Chandler.

He hath broken Churches, and caused Divisions and Confusions. mr. Taylor's Church in Cambridge broken — mr. Taylor, Hussey, Worden, Gilbert Speckman.

He hath broken them at Willingham — mr. Worden, mr. Marshall.

He hath declar'd it to be his Opinion, that he is happy who is an Instrument in breaking all the Churches — mr. Worden.

Furthermore, he hath affirmed that for some years, all the Churches are gone a whoring from Christ — mr. Medwell.

He being told how comfortably the Ministers had lived formerly together, he reply'd, with heat, It was the Gospel he preached made all the disturbance, for which he brought *Matth. 10. Christ came not to bring Peace on earth, but a Sword* — mr. M — mr. Blower.

He said that mr. Sheppard was an enemy to Christ, and to the Gospel — T. Leigh.

That mr. Medwell had done more mischief in two years, than he could repair all his life. Others he call'd dry Sticks — witness mr. Shepard.

Scribes, Pharisees, Legalists, Baal-Priests — mr. Worden, mr. Jennings.

He said, I care not for all the Elders in London, they are most of them *Arminians, Amiraldissts, and Baxterians* — mr. Chandler, mr. Holledge.

He, with the Church at Rothwell, send forth many illiterate and ignorant Preachers, without advising with neighbouring Ministers; one of which said, *Christ murdered himself; Down with Works, down with the Law*: Another, Christ went about his work blindfold, from that place, who so blind as my servant, which another of them thus interpreted, viz. *Christ is blind so as to see no sin in his People*. Another thus, *When People have Convictions, they will go to the Minister, and he will exhort them to read and pray, and repent, but these are the black marks of Hell*. These last words spoken by mr. Rowlett, and witnessed by — mr. N. Cook of Weisford.

mr. Davis pretended to Visions, for preaching a Funeral Sermon at Oundle, he told the People that on Thursday night, about eleven of clock, in a Vision, he

he saw his deceased Sister in Heaven, she walking in her uprightness; whereas he knew not of her death till late on Friday the day following — *mr. John James of Oundle, mr. John Nickolls, both of mr. Sheppard's Church.*

*That he anoints the Sick with Oyl, is confessed by himself and Friends.* One passage relating to this purpose, was attested by two serious Professors produced by *mr. Medwell.* The passage was this: There was a Woman who had got Faith in the Anointing, as also some of her Relations confident of her recovery thereupon; but the Woman dying soon after, there was a noise about it, to stop which, *mr. Davis* preaching her Funeral Sermon at *Kettering*, told his Hearers, *That Christ had such a desire of our dear Sister's company in Heaven, that he denied his blessing to his own Ordinance.*

He re-baptized one formerly baptized by *mr. Browning*, namely, the Brother of one *mr. Chambers* — witnessed by *mr. James* and *mr. John Nichols*, who heard his Brother *Chambers* say the same.

A Copy of the Answer to *Ketterin* Charge, as it was sent to a Friend in *London*, with some Alterations and Additions.

Reverend and honoured Sir,

**I** Have received the Informations given in to the Ministers at *Ketterin*; And before I answer them, I think it necessary to premise these following Observations.

1. That allowing the Inquisition at *Ketterin* to be regular, which I am not yet convinced of; Yet I cannot but say, that I have met from Brethren with harder treatment in some respects, than the Martyrs of old did from the bloody Papists: For they condemned them for Heretics, either from what they found of their Tenents in print, or what the Martyrs themselves acknowledged to be their Judgment: But I have been exposed to the Country, which hath the nature of a censure, for mingled, perverted, and half Sentences delivered, I know not how long since; as it is pretended in public preaching: Or for wrested words in private discourse, which has been very disingenuous, and unchristian-like.

2. They should have examined more strictly the credibility of the Witnesses, since it is very much to be suspected; because it may appear to sober and impartial men to be one entire piece of Malice, carried on against me from first to last; especially considering

1. That all the Informants have testified towards me a very ill spirit all along.

2. That they have broke the rules of Christ, in publishing those supposed faults up and down the Country, and sending them in Letters to *London*: and very few of them acquainted me with any thing.

3. It is too evident, that the same that witnessed at *Ketterin*, and the same also that have had a hand directly or indirectly in the Libel; which will appear by comparing their Informations and the Libel together. A Libel written in so impious a Stile, with such a villanous design to incense the Government, and inflame the Country against me, doth sufficiently proclaim the inveterate malice of the Authors and Witnesses, which are the same.

3. *Premise*, That to many things charged there is but one Witness, contrary to that rule of Christ, *Against an Elder receive not an Accusation under two or Witnesses,* 1 Tim. 5. 19.

4. That in some places, where there are two Witnesses they speak not, to the same time, and according to the true intent of the Law of God and man, their evidence is but single.

5. That

5. That many of these Witnesses, that have given in their Testimonies rashly and affectu-  
onately, as will be evinced; when I come to the more particular disquisition thereof.  
6. That tho' it was not fair according to any judicial proceedings; nor according to their  
intent of coming down from London to Ketterin, to receive confirmation of any thing from  
Witnesses not present; yet this has been done.

I shall now address my self to a particular consideration, of the matters evidenced at Ketterin  
by way of charge. And in my answer I shall not consider any as my Judges; but the ad-  
verse party as Opponents. For better method I shall set down, what was witnessed in a  
different Italian Character, and my answer in the other.

In this paper as to matters of Charge in Faith and Practice, there are sent divers particu-  
lars; but they do not acquaint me, whether they find fault with all, nor what in this and that  
particular they judge blame-worthy; which is a very incandid way of Charging

Notwithstanding I shall take from hence, an occasion plainly to discover my judgment  
without reserve. And shall not at present tarry much to reason the matter; but being in-  
vaded according to the Laws of Disputations, will wait to see what Tenents will be opposed,  
and their reasons for so doing: Tho, when I think it convenient now, I shall not forbear to  
reason the matter, and thus I begin.

[Charge 1. *That the Elect are actually justified from Eternity, witnessed by Mr.  
Bland, Mr. Leigh, Mr. Chandler, &c.*]

Answer. Mr. Leigh's Testimony I testify against, as being an excommunicate  
person. Mr. Bland's Testimony I shall contradict by many sufficient Wit-  
nesses. I suppose Mr. Chandler never heard any thing like it; for I can prove  
he has been enquiring of others, whether they heard me. And when at Bed-  
ford in discourse he objected to me my timing of Justification, I answer'd, he  
had not yet heard of me when I timed it, which he did not, and could not  
contradict; so that I wonder he dare say he took it from my mouth in writ-  
ing. But Mr. Chandler herein, as well as in other things, is a most affection-  
ate Evidence. But this I deliver'd at Kimbolton, and in other places, or to  
this effect: That there was an eternal Justification of the Elect in God's  
Foreknowledge, his Decree, and the eternal Compact, and no further. How-  
ever, if the term Justification be opposed, I shall not contend with People  
about a word. See more under Head the 5<sup>th</sup>, in answer to the Libel.

[2. *The Elect are as much beloved of God, when they are in rebellion against him,  
as when they are called. Witnessed by the same.* My judgment is, God hath loved  
his Elect with an everlasting love, tho' not with a love of commerce and friend-  
ship till they believe. I shall add no more, till I see whether this will be opo-  
sed: [That God is reconciled to all he will be reconciled unto.] I do not remember it;  
but this is my judgment, That God was in Christ re-conciling the world (of the Elect)  
unto himself, not imputing their trespasses to them: But yet they are not reconciled to  
God till they believe. But this I shall not further defend, till I see whether it be  
opposed. [3. *We were justified ever since the death of Christ.* The Elect were  
justified at the Resurrection of Christ virtually in him as their common Head  
is, that I will own; and let the Opposers answer Dr. Goodwyn's Reasons in  
his *Triumph of Faith*. See more Head 5, 6. [We asked Mr. Davis's Friends,  
whether Mr. Davis did preach, We were actually justified before Faith? they owned  
that they could not deny it, and one of them said they should own it to the death.] Ire-  
ph, My Friends are not to answer for me, nor was it fairly done to put them to  
it; or put such captious questions, to well-meaning honest Country People.

ANIMADVERSIONS.

THE design of this Charge seems to me to be, to overturn the Election  
of Grace, and substitute a conditional Election in the room thereof;



So much has been writ in divers Ages in defence of that great fundamental Truth, that there is no need of additions from my Pen, I shall conclude it therefore with this Assertion, *That if Justification be an immanent Act of God, as God absolutely considered, it is an Act of Eternity: But if a transient Act of God considered as Judge, and an Act of his revealed Will, 'tis an Act of Sin.*

[*The Law doth not prepare for Conversion. The Spirit of God doth not make use of the Law for Conversion.*]

I Answer: The Law, or the Covenant of Works, doth not prepare for Conversion. That the Spirit of God doth not make use of the Law in Conversion, is an addition of their own

[*Mr. Davis objected in his Sermon, But the Law is said to convert. To this he answered, That it is the Law of the Gospel, which is this, I will have mercy on whom I will have mercy, &c. The Law cannot convert, because the works of the Law are under a curse to the Soul.*]

To the best of my remembrance, I framed my Objection thus: It is written, *Psal. 19. 7. The Law of the Lord is perfect, converting the Soul.* Answer. By this Law is meant the Doctrine of the Gospel, or the great Law of distinguishing Grace held forth in the Gospel, puts forth converting power, which was proved, by comparing this with *Gal. 2. 19. Rom. 8. 2.* together with *Rom. 9. 15, 16, and 18,* as also with *2 Tim. 1. 9.* lastly, with *Rom. 3. 27.* from all which places 'tis evident, the Gospel converts a Soul: *Rom. 1. 16. I am not ashamed of the Gospel of Christ: it is the power of God to salvation to every one that believeth.* So *1 Cor. 4. 15. For in Christ Jesus I have begotten you through the Gospel.* 'Tis also evident from the holy Scriptures, *That as many as are of the works of the Law are under a curse, Gal. 3. 10.* How then can the works of the Law convert a Soul?

[*The Law giveth an impious sight of Sin.*]

My judgment is, That Convictions of the Law, in a state of Nature, are impure, because the state is so, and the effect thereof in such a state are impure also, *Rom. 7. 5, 7, 8.* see more under Head 14.

[*All the Law doth, is to drive persons farther off from Christ, and make some go away and hang themselves.*]

This is put with a false grain too. This I preached, That the Law convincing and condemning a Man for Sin in a state of Nature, hath a tendency to drive Souls to despair, and that is far enough from Christ: And some, forced with the terrors thereof, have executed themselves, witness *Judas.*

[*Mr. Davis preached, Believe not others who prophesie Lyes in the Name of the Lord. Whosoever weareth a rough garment to deceive, and tells them of John Baptist's preparing the way, and preaching up his roughness, his preparatory works, and that you must bring these qualifications, they prophesie Lyes in the Name of the Lord. Persons misery is their qualification.*

I am not concerned how they wrest matters: But this I affirm, That they that preach up the preparatory works as qualifications that must recommend persons to Christ, so far they depart from their Commission, and so far they prophesie Lyes in the Name of the Lord. And if there be any thing that makes persons the Subjects of God's free mercy, it is misery. *The Physician is not for the whole, but the sick.*

Sure



[*Such as preach up Preparatory Works, are Legal Preachers; hinder People's Comfort, and keep them under Bondage. We should begin with high Confidence, and hold it fast unto the end.*]

Such as are afore-mentioned, are Legal Preachers; hinder Peoples Comfort, and keep them under Bondage.

The Gospel commands Sinners to believe, and to be strong in Faith, whether they attain to it, or no. The Gospel hath no Degrees of Commands: As first commanding a more imperfect Faith, mix'd with a great deal of Unbelief; and then a more perfect Faith, and less Unbelief. The Imperfections of our Obedience, must not be the Measures of Gospel-Commands. I never said, Sinners must arrive to such a degree of Faith, before it can be saving: But this I do affirm, That the Gospel doth require of Sinners, to believe in Hope against all Hope. And there are several Instances in the *New Testament*, of such great Faith at first. And the Word of God commands us, to hold the beginning of our confidence stedfast to the end, *Heb. 3: 6, 14. chap. 10. 19, 22. and likewise ver. 35.*

[*There is the Redeemer. Ay, saith the Soul; but I must be humbled more, and pray more. I say, you may repent, and be damn'd; for this is slighting the Gospel. Do you know how much you would have, afore you come to Christ?*]

I Answer, I shall not mind their wrested Sentences: But this I have preach'd, and this I will stand by, That Souls that delay their Obedience to the Gospel-Command, of believing on the Lord Jesus Christ, under pretence, that they are not humbled enough, and qualified enough for Christ; do slight the Gospel. I also say further, That there are many that have had legal Repentance enough, that are now in Hell. It is said, Judas repented; and yet he perished.

[*Sinners must come to Christ immediately, and be united to him in all their Sins and Filth.*]

This, I know, I have preached, as my Judgment; That Sinners must come to Christ, as Sinners; and not as made Saints first. And the Gospel biddeth them come immediately; *To day if ye will hear his voice, harden not your hearts, Heb. 1. 3, 7, 8.* Nor do I know where they must leave their Sins, afore they come to Christ: In that moment they are United to Christ, is the Change made; they do not continue in a filthy State any longer: Yet I do not see how their State is changed, or they can leave their Sins, before an actual Union with Christ.

[*Some hold, There must be Preparatory Works: Which is a Stumbling-block.*]

I Answer; That such as do preach up Preparatory Works, (as afore-mention'd,) do lay Stumbling-blocks in the way of Sinners.

[*A Person may sincerely desire after Holiness, and yet be nothing: Nay, he may desire Christ to reign over him, and yet not be savingly convinced.*]

Ans<sup>r</sup>. I do think it is possible, a Person may have sincere desires after that which the New-coin'd Divinity calls the *Lesser Holiness*, afore Faith, as Conditional of their Justification, and yet be nothing; because they seek to be Justified by the Works of the Law. And so it was with the Jews, *Rom. 9. 31, 32. & Rom. 10. 20, 21.* And it is possible, they may

desire Christ to reign over them, to subdue many of their Iniquities, to this intent, that for their subdued Iniquities they might be Justified.

*[When then are you savingly convinced? You are savingly convinced, when you can believe Christ died for you.]*

Robert Page attested as affectionately in this; as when he witnessed, Mr. Bear was one of us, when he is not. But to the Matter in hand. I judge then a Soul savingly convinced, when he is so convinced of Sin and Misery, that he sees nothing but the Righteousness of Christ will do: When he is convinced of the Suitableness, and absolute Necessity of this Righteousness to him; and that nothing short of an Interest in it, will satisfy his Conscience. Also, When he is convinced of his great Evil, in leaning so long on his own Righteousness; and the proneness of his Heart to do so still. And Lastly, When he is convinced of an evil Heart of Unbelief.

*[The Spirit convinceth of no Sin but Unbelief.]*

Sure Mr. Ferry was under a great Mistake: For it was this I inferred from John 16. 7, 8, 9, 10. 11. That the first Sin the Spirit savingly convinceth a Man of, is his own evil Heart of Unbelief; and his Evil, in trusting to his own Righteousness. But see how strangely it is wrested! What will not Envy and Prejudice put a Man upon?

*[For any to look to their Sanctification, was an hindrance to their closing with Christ.]*

'Tis true, in a good sence, they have no Holiness afore they close with Christ; and what should they look for that to bring with them, they cannot possibly have afore they come.

#### A N I M A D V E R S I O N S.

The Reader may easily perceive, that the tendency of all these Charges, under this general Head, is to support Two Principles.

- I. That there must be antecedent Works, as Conditions of Justification. Or at least,
- II. There must be antecedent Works, to fit and prepare us for Christ.

The First Principle I cannot fall in with, for these ensuing Reasons.

*Reas. 1.* God Justifies us freely, as well as he Chose us freely; and Christ died for us freely. God chose the Elect; and Christ died for them, without any regard had to foreseen Conditions; Rom. 9. 11. with 13. 15. Rom. 5. 6, 8. So he also Justifies, Rom. 9. 16. So Rom. 3. 24. *Being justified freely by his grace, through the redemption that is in Christ Jesus.*

*Reas. 2.* The Word of the Lord says, That God Justifies the Elect, not as Saints, nor as reformed Sinners, but as ungodly Sinners, Rom. 4. 5. *But believeth on him that justifies the ungodly.* Therefore he does not Justify upon precedent Conditions.

*Reas. 3.* To make the Works of the Law, to be the Conditions of our Justification, is to seek to be Justified by the Deeds of the Law 1 which the Word of the Lord expressly condemns, *Rom. 3. 20, 28. Gal. 2. 11. & 3. 11.*

*Reas. 4.* If the Sinner may be allowed to have the Works of the Law, as Conditions of his Justification; then he has ground of boasting in himself: But the Law of Faith, that receives Justification freely, as a free Gift, *Rom. 5. 16.* excludes all manner of boasting from the Creature, *Rom. 3. 27. Where is Boasting then? It is excluded. By what Law? Of Works? Nay, but by the Law of Faith.*

*Reas. 5.* The perfect Law or Promise of an infinitely Holy, Righteous God, must needs require Perfect Conditions: Therefore, Imperfect Obedience cannot be the Conditions of Justification.

*Reas. 6.* Whatsoever is not of Faith, is Sin; and all Works done before Faith, put on the Nature of Sin; and that that is sinful, cannot be the Conditions of Justification.

*Reas. 7.* They that are performing Conditions in a State of Nature, are under a Curse, *Gal. 3. 10. For as many as are of the works of the Law, are under a curse.* And how can that that is under a Curse, be the Condition of Justification?

*Reas. 8.* This Doctrine of Antecedent Conditions of Justification, as it is contrary to the Word of God, so it is contrary to the Doctrine of the first Protestant Reformers; and also expressly contrary to the Tenth, Eleventh, Twelfth and Thirteenth Articles of the Church of England, which most of the Dissenting Ministers in the Kingdom have subscribed to.

Neither can I be for the Second Principle: *Viz.*

That there must be antecedent Qualifications, at least, to fit us and prepare us for Christ.

Before I give my Reasons, I shall first tell what the Question is not: And then, what it is.

1. The Question is not, Whether an Elect Soul may not often be under the Convictions of the Law, before Grace cometh. For that we all agree in.

2. Or, Whether God doth most commonly lay hold of a Sinner by his Grace, when he is under strong Convictions of Sin by the Law. For this I readily assent to.

3. Or, Whether since Actual Justification, as it is an Act of God, terminated in the Conscience, is an Actual Discharge there for the sake of Imputed Righteousness, that it is necessary there be, the same moment, an Actual Conviction or Arraignment, by the Law, in the Conscience, which is called a *Sight of Sin*, to make the Soul see its need of the Righteousness of the Lord Jesus.

But the Question is, *Whether legal Convictions, do prepare and fit the Soul to receive Christ? i.e. By enabling the Soul the more, or making the Soul the more willing to receive Grace antecedent to the State of Grace? And this I do deny.*

All the aforesaid Arguments against Conditions of Justification, are edg'd against such antecedent Qualifications also. However I shall add a few more Arguments.

*Arg. 1.* The Word of the Lord says, That God walks by the same rule in Calling, as he did in Election, and the Eternal Compact, *2 Tim. 1. 9. Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.* Whence it is convincingly evident, That as he hath chosen the Elect, and promised them all Grace in Christ, their Common-Head, before the Foundation of the World, without any regard had to their fore-seen Qualifications, [not according to their Works.] So he also saveth them with an holy Calling, in time, without the least regard had to their then previous Works: *For it is not of him that willeth, nor of him that runneth; but of God, that sheweth mercy, Rom. 9. 16.* See further, *Eph. 2. 8.*

*Arg. 2.* The Spirit is as free in Application, as the Father in Election, and the Son in the Work of Redemption; and therefore the Spirit in Conversion, regards not antecedent Qualifications.

*Arg. 3.* 'Tis in Christ Jesus we are God's Workmanship, *created to good works, Eph. 2. 10.* Therefore there is no power for Good Works, antecedent to our actual Union with Christ.

*Arg. 4.* The first Work of God, Souls are put upon, is *Believing, Joh. 6. 28, 29.* And we are pressed in Scripture to other good Works, after Believing, *Tir. 3. 8.* Therefore there can be no previous Qualifications preparatory of Faith.

*Arg. 5.* Faith it self, is receiving a free Gift, as freely given, *Rom. 4. 16. Eph. 2. 8.* Therefore, *ex Natura rei*, excludes all manner of such antecedent Qualifications.

*Arg. 6.* The Promise was by Faith, that it might be suse to all the Seed, *Rom. 4. 16.* Even to the Gentile Seed, who had no manner of Qualifications to bring: For the Scripture saith expressly, *they had not so much Qualifications, as to follow after righteousness, Rom. 9. 30* nor as much as to seek and ask after it, *Rom. 10. 20.* But *Isaias* is very bold, and saith, *I was found of them that sought me not: I was made manifest to them that asked not after me:* Whilst the Jews were rejected with all their Qualifications, *Rom. 9. 31, 32. chap. 10. 21.* Therefore this Consideration destroys all such antecedent Qualifications.

*Arg. 7.* The holy Scriptures of Truth, declare, That Christ must first come to the Soul, before the Soul can move to Christ: For the Soul is dead in Sin, before the first moment of Spiritual Life; and the first moment of Spiritual Life, is, when Christ actually uniteth himself to the Soul.



Soul: And how easie they that are dead, prepare themselves for Life, before Life comes.

*Arg. 8.* The Word of God says, That the Law cannot give Life: For if there had been a Law given, which could have given Life to the Apostate Race of Adam; verily Righteousness should have been by the Law: And if the Works of the Law cannot give Life, they cannot prepare for Christ.

*Arg. 9.* The Gospel invites Sinners, as Sinners; and not as qualified Sinners, to come to Christ. If the Heavy-laden be called, *Mat. 11.* the Lame, Blind, Hault, and Maim'd, are invited also, *Luke 14. 21. Mat. 22. So also the Highway-Sinners are compell'd to come in; as they are, Mat. 22. Luke 14. 128.*

*Arg. 10.* Lastly, This Doctrine of previous Qualification, contradicts not only the Doctrine of the Bible, and of the first Reformers, but also the Twelfth and Thirteenth Article of the Church of England.

If any would be further satisfied in this Point, let them consult Mr. Bridge, of *Evangelical Repentance: And a Book lately Printed, tyld, The Gospel Mystery of Sanctification; which is a very solid and substantial Piece.*

And now I shall proceed to the remaining Charges.

[*Faith is a Perswasion, that our Sins are Pardon'd.*]

I am almost perswaded, Mr. Chandler never heard it: But my Judgment, is, Faith is a Perswasion of the Pardon of Sin, and Acquittment by the Lord Jesus. Why should the word be offensive, since it is Scriptural: *nisi* it self comes from *persuade*, to *persuade*. In that Prophetick Description of *New Testament-Faith*, it is, *God shall persuade Sinner, &c.*

Abraham's Faith is defined by the same word, *Rom. 4. 21.* The Apostle expresses his own Faith, and the Faith of the Elect, in the same words, *Rom. 8. 28. Gal. 5. 8. 2 Tim. 1. 12.*

[*To believe a Man's Sins are Pardon'd, is Justifying Faith.*]

*Answer. 1.* Their racking of Sentences I mind not: But this I do affirm, That Justifying Faith, is, to Believe on Christ, for the Pardon of Sin, which he has purchased; and not a blind Consent of the Will, to know not what.

2. That every Act of True Faith, hath particular Application in it. My Act of Faith, relateth not to Sin in general; but my Sin.

3. Faith looks to Christ for what he hath already done; for a Pardon already purchas'd, and an Acquittment already obtain'd, *Mat. 22. 4. Luk. 14. 17.*

4. The least degree of True Faith, hath some Assurance in it; tho' not so much as extinguisheth, nor yet so much as keepeth under; but always so much as doth oppose and disapprove of unbelieving Doubts and Fears.

5. Stronger Faith carries stronger Assurance with it: The more clearly and strongly I rely on the Righteousness and Strength that are in Christ, for me; the more firmly I can conclude, I am made Righteous in his Righteousness.

Righteousness. The Argument is Mr. Pemble's against *Bellarmino*; which Mr. B— in vain attempts to overthrow.

6. Lastly: The Spirit often-times cometh in a sealing Promise, with irresistible Light; assuring the Conscience of a Believer, that his Sins are Pardon'd, and he is Justified: so that during this time of Sealing, all Doubts, Fears and Questionings, are silenc'd; though when this is past, they may revive again: And who dare exclude this, from relating to Justifying Faith?

Let's have a care of contradicting and blaspheming the Operations of the Holy Ghost, and offending against the Generation of the Just, who have more or less met with such Promises.

[Some will put you upon trying your State by such Marks of Sincerity, Love to the Brethren, Universal Obedience and Love to God and Christ. But this way be denied, and said, Men make Idols of them, and worship'd Stones and Stocks: And such as put them on such ways of Tryal, are like Baal's Priests.

It is to no purpose for me to fight with their wrested words; I shall only therefore deliver my Judgment plainly, as to Marks and Signs.

1. I judge there is no Holiness, or gracious Qualifications preceding Faith.

2. To set up these, as the Marks and Signs of our being Justified, is, 1. The greatest Cheat put upon the Soul in the World. 2. It is the greatest Affront, put upon the Spirit and Blood of Christ: For thereby they thrust these that are Nothing, into the Room and Throne of the Mediator and Comforter; and they that do so, are guilty of Spiritual and Mental Idolatry, as if they worship'd Stocks and Stones.

As to that of *Baal's* Priests, I remember nothing of: But let the Coiners of this New Gospel, that preach such Doctrines, look to it, lest they justly deserve the Name

[Some will tell you, You must examine your selves, whether you be in the Faith, or no: But I say, Look for no Marks and Signs, but a risen Jesus; seek for no other.]

I affirm, That Faith is a great Evidence; yea, and Self-Evidence too, *Heb. 11. 1.* The great Evidence of Faith, is the once Crucified, but now Risen Jesus: It is Jesus that died, is risen again, and is set down at the Right-Hand of the Father, and ever liveth to intercede: They that look off of him, to look within, seek for a living Christ in a dead Frame.

I never was against Self-Examination, performed in the Light of Faith, acting directly toward the Object.

[At Willingham he preached, That Christians must not try themselves by Marks and Signs of Grace: This is, as if a Person should shut the Doors and Windows of his House, to let in more Light. And produced *Mat. 12. 28, 29.* to reprove this way of Heart-Examination; which (he said) lay with Awe upon his Spirit, and he could not but mention it, (*viz.*) An evil and adulterous Generation seeketh after a Sign. And added, O Generation of Professors; I may say, of Preachers, that seek after a Sign.

1. This is further my Judgment, That the Scriptural Marks and Signs, which are the inseparable Effects and Concomitants of Faith, are, one way or other, some Evidence of our Justification.

2. That they do also, (as Dr. Goodwin phraseth it,) *seek out*, encourage and strengthen our Faith, in a certain way and measure.

3. That Souls are more prone to look to them, than to Christ, and his Grace, the Object of Faith; and that is very dangerous. Spiritual Sense and Enjoyments, though given us, is something within us: But Faith, like the Merchant's Ship, fetcheth its Goods from far, even from Jesus, at the Right-Hand of the Father. We are apter to tabernacle within, than to go out of Self for a Supply continually; which is swimming against Wind and Tide, going contrary to Sense and Humane Wisdom; it is that that Flesh and Blood knoweth not.

Lastly: Since Marks and Signs shine only in the Light of Faith; and Faith shineth not, but when it looketh directly to its Object, the Grace that is in Christ Jesus; then so to Examine our Faith, when we cease to Act Faith, is as if One should put out a Candle, to see whether it burneth or not; or to shut close the Doors and Windows, to see whether the Room be light. This I have preached at *Willingham*, or to this effect; though the Witnesses have made a woful Blunder about it.

[ *Sanctification is no Evidence of Justification.* ]

Faith, and its Effects, have a great share in Gospel-Holiness; and sure they are Signs of Justification? But such Holiness as they plead for, is no Holiness, and therefore no Evidence of Justification.

### *Animadversions on the foregoing Head.*

IT is Remarkable, Accusations under this Head, tend to support these Two following Principles. (1.) That Divine Illumination is not of the Essence of Saving-Faith. (2.) To over-turn the Faith of Assurance, or to set up one that's not known in the Scripture; and that can be of no use to Believers.

But I shall prove that Divine Illumination is of the Essence of Saving-Faith. For,

1<sup>st</sup>. None can believe on what they know not: None can see a need of Christ, nor fly unto him, but they whose Eyes have been opened by the Spirit, to see the Beauty, Excellency and Necessity of Christ Jesus: Therefore Faith is not a blind Consent to the Will only.

2<sup>dly</sup>. As the Spirit does work in this Faith, he is called the *Spirit of Wisdom and Revelation, in the knowledge of him that is Christ*, Eph. 1. 17. His Office is, to *open and enlighten the Eyes of the Understanding*, ver. 18. As also, to *take the things of Christ, and shew unto the Soul*, Joh. 16. 14. And, to *make known unto Believers the Mystery of his Will*, Eph. 1. 9. *Having made known unto us the mystery of his will, according to his good pleasure, which he hath purchased to himself.*

3<sup>dly</sup>. Faith it self is called, a *Revelation of Christ in the Soul*, Gal. 1. 15, 16.

But



But when it pleased God to separate me from my mother's womb, and called me by his Grace, ver. 16. To reveal his Son in me, is also called, the Assurance of Understanding, Col. 2. 2. That their hearts may be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ.

I might add more Reasons, but I judge these sufficient. But observe, I do not make Faith to be only a Divine, Natural Illumination, or Understanding; but also an Act of the Will divinely persuaded, accepting of, and leaning on Christ. As to the Second thing, I must confess, the new coin'd Faith of Assurance, I do not understand; to wit, That it is, when a Christian can find such and such Marks in himself, and these in sincerity; then he may be assured of his Salvation: and this without any mention made of looking to Christ, or leaning on him, in the very Act of Assurance.

But I find no Foot-steps of such a Faith in the Scripture: These are my Arguments against it.

*Arg. 1.* The Object of Saving-Faith, is Christ, once Crucified, now at the Father's Right-Hand: But this sort of Faith of Assurance, sets up a Christ within, a Quaker's Christ, as the Object of Faith.

*Arg. 2.* If it be granted, that this Faith of Assurance, takes its Grounds and Denomination from a Reflect Act of Faith; yet a Reflect Act of Faith, is but a *Repercussion* upon the Conscience of that Light that shines in a direct Act of Faith: so that there can be no true Marks and Signs without Faith in that moment exercis'd: He that doth truth, cometh to the light, that his deeds may be made manifest that they are wrought of God, Joh. 3. 21. So then, they that bid People try their Faith, by looking within, and not bidding them at that time look to Christ, and that first; put them, in my Judgment, upon an impossible Test.

*Arg. 3.* As there can be no real Marks and Signs, without Faith exercis'd upon the Object; so, to put People upon examining the Sincerity of their supposed Marks and Signs, is yet to make the Matter ten times more difficult and perplexing to the Soul. Gospel-Sincerity, I find in Scripture to be this, viz. To mix nothing with Christ, and his Righteousness, in our Justification; and to have right Principles, Means, Aims, and Ends, in carrying of Sanctification. 1 Pet. 2. 4, 5. comp. together.

*Arg. 4.* They that would examine their Faith, whether it be sincere, by Marks and Signs, without Faith in the Exercise, must have a Second Mark to know the First, a Third to prove the Second, and a Fourth to prove the Third; and so, *ad infinitum*. Hence it is that poor Souls are quite bewilder'd, to bring the Matter to a determinate issue; so that despairing of making their Calling and Election sure, they content themselves with lazy, faint and languid Hopes, which have no good bottom; or else, what is worst of all, they embrace a Cloud instead of this Assurance. I shall humbly offer my Judgment of Faith of Assurance, as I find it in Scripture.



I do not deny, but that when we sensibly feel our inward Grace shining in the Light of Faith, we may from thence, together with the Evidence of Faith, infer the Certainty of our Believing; as when we sensibly perceive our Love to Christ flowing from our Faith in him, we may thence conclude we have the Faith of God's Elect; and so of other Graces. But perhaps this is but seldom the frame of a Believer's Spirit; and yet he ought, when he walks in the dark, to hold fast his Confidence: Therefore there must needs be that that is true Assurance, though not so high and so sensible as this. And,

1<sup>st</sup>. I find in Scripture, it is a strong and constant reliance upon the Ability and Faithfulness of Christ, as to the Grace promised: This you have instanced in Abraham's Faith, Rom. 4. 20, 21. *He stagger'd not at the promises of God, through unbelief; but was strong in faith, giving glory to God.* And in ver. 21. *And was fully persuaded, that what he had promised, he was also able to perform.* So also instanced in the Faith of Sarah, Heb. 11. 11. *Through faith also Sarah her self received strength to conceive seed, and was delivered of a child when she was past age; because she judged him faithful that had promised.* So therefore, in both these Instances, you may see that this their Assurance was grounded upon the Ability and Faithfulness of the Promiser: It is the same with that called the Plerophery of Faith, Heb. 10. 22. And that is founded upon, (1<sup>st</sup>.) The Means of Admittance to the Father, by the Blood of Jesus, ver. 19. (2<sup>dly</sup>.) The Way of Admittance to the Father, viz. The new and living way, consecrated through the vail; that is to say, the flesh of Jesus, ver. 21. Who is our Common Head and Representative, through whom we are admitted to the Father, viz. such an High-priest over the house of God, ver. 21. So that I conclude, the more strongly, purely, unmixtly, and frequently we behold and lean upon Christ; the more Light cometh in from the Object, to evidence our Faith it self. The more an Infant exerciseth his Legs, the more he knoweth he hath them, and also knows their Usefulness, and the more veturous he is of walking on them.

2. I find this Faith of Assurance, called *πίστις*, freedom of speech, or access; so it is called, Heb. 3. 6. & 10. 35. 1 Joh. 3. 21. & 5. 14. Which is going to God in Christ with great freedom, as a Friend to a Friend; and asking the things we have need of, with great freedom of speech. And this also is grounded upon their Representative, who is entred to represent us above, even Jesus, the Son of God; who also is above, touched with the feeling of our Infirmities here below. Heb. 4. 16. compared with ver. 14, 15.

3. I find this sort of Assurance in the Scripture, viz. The Sealing of the Spirit after Believing, Ephes. 1. 13. called, *The Earnest of our Inheritance*, viz. The Beatifical Vision above; stiled also, *The times of refreshing from the presence of the Lord*, Act. 3. 19. In which the Spirit of the Lord, in one Promise or other suited to the Believer's Case, doth give an undeniable and irresistible Assurance unto the Soul, that Christ is his, and that

he is Pardoned and Justified, and consequently an Elect Vessel, though it lasts but for a little season

In these sorts of Assurance, I find none of them built upon our inherent Qualifications, but on *Jesus Christ*, the Corner-stone; and all Three of them cast anchor within the vail, upon the great fore-runner that is enter'd for us, even *Jesus*, made an High-Priest for ever, after the order of *Melchizedeck*.

[ *He preaching, said, How came the Covenant of Works? and the Elect under it? It was to illustrate the Electing Love of God, and not to make the Elect Happy: The Law enter'd, that the Offence might abound; the Law was too weak, when Man was in his best Estate, to reign over him to Eternal Life.* ]

1. It is an undeniable Maxim, That all things toward the Elect, are made to subserve the Design of Electing Love and Grace.

2. That it appears, *ab eventu*, as well as from God's Word, That Electing Grace was only design'd to make the Elect Happy: Therefore it undeniably followeth, That the Covenant of Works, with its Breaches, came in to illustrate and aggrandize Electing Love and Grace; and I think that Scripture, *Rom. 5. 10.* proveth it. Though *Moses's* Law be there intended, yet the Covenant of Works, made with the Elect in the first *Adam*, is not thereby excluded; nay, I think, chiefly designed: For to me it's plain, that the Law of *Moses* was but a manifestative Copy of the Covenant of Works made with *Adam*. I judge this is past Contradiction, That the Covenant of Works could never have secur'd the Elect in Eternal Happiness: This is manifest from God's Word, and from the Event; for it did not secure their standing One day. This Honour therefore is to be given to the Covenant of Redemption, of which the Lord the Redeemer is the Surety. None but a rank *Arminian* will deny this; therefore I wonder to what purpose this is sent as a Charge.

[ *That Believers under the Law, had their Life from their Doings; and they had no longer Life, than when they were crying, and weeping, and groaning. Witnessed by Mr. Robert Page; who entering into a Conference with Mr. Davis about it, objected Isai. 53. 5. He was wounded, &c. and therefore the Prophet believed on Christ. To which Mr. Davis replied, The Prophet did not understand what he said.* ]

This I have answer'd pretty largely in the Answer to the Libel, therefore I shall not insist much on it now: Only this I shall observe, That the whole current of the Epistles written by the Apostles, is to shew an extraordinary Difference between the Two Administrations. And this is made the main thing, That now the Just live by Faith. Not that this excludes the Faith of the Old-Testament-Saints, but only makes that of the New-Testament-Saints far to exceed it. The Instances of *David*, and others of the Prophets, overturns not that general Rule, allowed in the former Dispensation, they were rare, singular and extraordinary; besides, the Holy Ghost saith expressly, what they said was but Prophe-tical of what should be in Gospel-Days, *For they did not minister unto them-selves,*

*selves, but unto us the things which are now reported unto us, by them that Preach the Gospel, 1 Pet. 1. 12.* And this was it which I said, in Answer to Mr. Robert Page, (how invidiously soever he curtails it,) when he affirmed, that the Prophet *Isaiah* understood the Meaning and Gospel of his own Prophecy, as well as the Apostle *Paul*; from which aforementioned Scripture, I observed, that the Grace and Salvation Prophefied of by them in its Clearness and Dispensation belonged to the New-Testament-Saints, for it is said, (*who Prophefy'd of the Grace that should come unto you.*)

2. It is Evident from the Words, that in their Prophecies they did not minister to themselves at all — thus, *not unto themselves, but unto us they did minister the things, which are reported unto you, by them that Preach the Gospel unto you.* But if they had seen into it, as clear as New-Testament-Saints, they would certainly have ministered unto themselves; which, the Holy Ghost saith, they did not doe.

3. It is manifest from that Place, that they searched and enquired diligently, what was the meaning of their own Prophecies; for they not only searched what they Prophefied, but after what manner the things Prophefied should be accomplish'd, and when? *ver. 11. Searching what or what manner of time (i. e. what Manner of Dispensation it should be.) The Spirit of Christ, which was in them, did signifie, when it testified before hand, the Sufferings of Christ, and the Glory that should follow.*

What need all this diligent search and enquiry into these Matters, and yet, after all, could not administer them unto themselves; if the Spirit had revealed unto them the meaning of their own Prophecies, as clearly as he did to the Apostle *Paul*, afterwards? To this Robert Page made no Answer, but that that Place of Scripture, must needs have another Meaning; but what that other Meaning is, he hath not told me to this Day.

[*Believers under the Law, had no real Sight of Christ.*]

Mr. Chandler here also witnesseth very corruptly: For what I said, was this, which is ready to be attested by several, *That Believers under the Law, had no clear Sight of Christ*: for it was Christ manifested in the Promise, and not in the Flesh, that they had immediately to Eye: This is so clearly to be prov'd by many Testimonies of Holy Writ, besides that in *1 Pet. 10, 11, 12.* that I need not add any more, for I think it will not be denied.

This I observe of Mr. Chandler's Testimony, that he still offereth to corroborate it with Mr. *Acok* as his faithful Second; whereas there were divers others always present as well as he, and yet scarcely any mentioned, but he alone, because he is filled with as much prejudice as himself.

#### *Animadversions on the foregoing Head.*

THE Design of the Charges under this Head, seem very probably to me to insinuate this: That there is no Difference between Believers now, and Believers under the Law; and therefore Believers then being under a Conditional Covenant of Grace, (as is alledged) they



are so still, even now in Gospel-Days: But the Vanity of this Argument appears, if we do but well weigh the Scope, Argument and Design of many of the Writings of the Apostles, both of Paul and others, which was to shew an eminent difference between the Two Dispensations; this the Apostle Paul doth on set purpose, through the whole Thread of his Discourse, in his Epistle to the Romans. The like is done in that of the Hebrews, &c.

Now grant, that to be a Conditional Covenant of Grace, yet now saith the Word of the Lord, we are under another Dispensation, far exceeding that, and this, in a greater preheminance, above the other, in that it is free in its Dispensation: The former Covenant said, *Do this*, &c. Rom. 10. But the Covenant of Grace, the Righteousness of Faith, saith on this wise, *Ascend not into Heaven to bring Christ from Above, descend not into the Deep, to bring Christ up; that is, perform no Conditions for Christ: but what, saith it, the Word is nigh thee, even in thy Word, and in thy Heart; that is, the Word of Faith, and it is of Faith that it might be of Grace.*

2dly. The Order of the First Covenant was quite different from this: The First Covenant ran in this strain, Exod. 19. 5. *Now therefore, if ye will obey my Voice indeed, and keep my Commandments, then ye shall be a peculiar People unto me above all People, &c.* Whence observe, 1st. here is Doing and Obeying, before there is a Right and Title to any Blessing: The Order of the Second Covenant ran quite otherwise, as you may see Jerem. 3. 35. Hebr. 8. 12. Where you have 1st. The Cause, the free pardon of Sin: 2dly, The Effects; *I will put my Laws in their Hearts, and write them in their Minds*, v. 10; and the Cause must always precede the Effects: Observe in the First Covenant; Obedience is mentioned as the Condition of the Blessing: 3dly, This new Covenant is said to be established upon better Promises, Hebr. 8. 6. The Promises of the First Covenant being chiefly Temporal and all Conditional; but the Promises of the Second being Eternal, and also Absolute and Free. 4thly, The First Covenant was faulty. Not that there was any Fault in the Holy Covenant, but in them that were under it: For it is said expressly, Hebr. 8. 8. *For finding fault with them*, &c. And that is, because they could not perform the Conditions of it; therefore the Fault of the Covenant was in respect of them that were under it, because they could not come up to the Terms of it. But this Fault is fully amended in the Second, in that the Conditions are fully performed by the Mediator thereof; and therefore the Blessings thereof are perfectly Free and Unconditional to them that are under it: so that no fault can be found with the Covenant, for requiring Conditions not to be performed; for they are already performed by the most excellent Ministry of the Mediator of this Second Covenant. Nor can there be any fault found with them that are under it; for they can plead the Performance already given in by their Surety and Representative: This is the main Scope of the Apostle's Argumentation, Hebr. 8. ver. 6, *ad finem*. So that I conclude, If the First Covenant were a Conditional Covenant of Grace;



Grace ; yet it is evident, that the Second has the Preheminence over it, in that it is Free ; yea, Absolutely Free to us, without Condition.

I might add many Scriptural Reasons more, to prove the Freedom and Unconditionality of this New-Covenant ; but that would be contrary to my designed brevity, therefore let these suffice for the present.

I shall now return to the next Head of Charges.

[In Prayer, he said, Lord, we stand before thee without Sin ! And in his Sermon, he objected, Some say we are against Praying against Pardon of Sin : to which he answered, altho' we are Pardoned ; yet it is our duty to pray for Pardon, for the Honour of the Father and of the Son.]

Ans<sup>r</sup>. There is too much Sin cleaves to our Persons and Performances, and we ought to acknowledge it ; but Believers in the Righteousness of another, are so accounted ; which was meant, if not added. Though there be Spots enough upon us, and upon our best Performances ; yet there is no spot in that Compleat and God-like Righteousness, which is imputed to us. The Expression is Scriptural ; Rev. 14. 5. *For they are without fault before the Throne of God.* Cant. 4. 7. *Thou art all fair, my Love, there is no spot in thee.* Why should the Expression then be offensive to any, except to such who are enemies to the Righteousness of God which is by Faith.

'Tis true our Justification is true at our first Believing ; this truth is only fit for Bellarmine to deny and they that are like him ; therefore when we pray for the Pardon of Sin, we pray for the greater Application of it to our Consciences, and the continuance thereof ; this God requireth of us. And certainly to obey him is to Honour him. Pray in this Charge where is the Crime ?

[Lord thou lookest upon thy People even when they are sinning against thee, and sayest : Thou art all fair, my Love, there is no spot in thee.]

These Positions are undeniably true :

1. That the best of Believers do sin, and the sin of Unbelief mixeth with their best Performances, and that I take to be a very great Evil.
2. That God looketh upon them and dealeth with them always in the compleat Righteousness of his Son, even then also when their Imperfections mingle with their best Holiness : Else what would become of the Best ?
3. As this Everlasting Righteousness is unchangeable, so is God's Act of Imputation, for with him there is no variableness, nor shadow of turning, from whom this Good and perfect Gift cometh ; Jam. 1. 17. *Jesus Christ that's made of God unto the Believer Wisdom, and Righteousness, and Sanctification, and Redemption ;* 1 Cor. 1. 30. *is the same yesterday, to day and for ever ;* Heb. 13. 8. *Who is an Advocate with the Father for us always, even when we sin :* and pleading his Propitiatory Sacrifice unchangably on our behalf. 1 John 1. 2. Compared with Heb. 7. 24. *Tho' we vary and change in our Frames and in the Exercise of Grace ; yet it is well for us, he never changeth : nor the Righteousness of his Son : He is God, and changeth not, therefore, &c.* Mal. 3. 6.

[There

[ *There must be no more Conscience of sin in Believers. ]*

Such is the Nature of their Sacrifice, that it ought to be so ; this Expressi-  
on also is Scriptural ; *Heb. 10. 2.* they that cavil at me herein, cavil at the  
words of the Holy Ghost ; pray let them undertake to answer him for it.

[ *You would mourn : You would weep. Christ hath mourned, Christ hath wept,  
and you have nothing to do but accept his Grace : the Righteousness by which you  
and I must be justified, is Christ's fulfilling Adam's Covenant, and Mount Sinai's  
Covenant, and the Covenant of Grace. ]*

I do not remember *verbatim* what hath been expressed so long since,  
malice it self must have a better memory than I to do it ; but I will plainly  
relate my Judgment in the matter.

1. That the Lord Jesus Christ is according to the Scriptures, the End  
or Consummation of the Law, for Righteousness to every one that believ-  
eth : *Rom. 10. 14.* And he did (as it became him) to fulfill all Righteous-  
ness as their Representative. 2<sup>ly</sup>. This offered Righteousness must be  
most freely accepted as a free Gift ; *Rom. 5. 16.* We must bring no Mo-  
ney nor Price in our hands to purchase it ; *Isa. 55. 1.* 3<sup>ly</sup>. Sinners are  
prone to mourn and weep by way of satisfaction to Justice ; but what e-  
ver in that nature was Penal and Satisfactory to Justice, Christ hath done  
and suffered ; *Isa. 53. 3, 4. Heb. 5. 7.*

[ *When you are discouraged with Unbelief in Duty, if you can believe that Je-  
sus is there, strongly believing in Heaven for you, this raiseth your Faith : If you  
see Christ loveth for you, this draweth forth your Love. ]*

First observe this differently Phrased in the Libell, so that it seems, Mr. King  
took the same sentence from my mouth divers ways, backward and  
forward, even as his fancy pleased to chime it. The same observations  
I have made concerning divers of these Accusations compared with them  
in the Libell.

2. This I affirm that this Report was heard of early by us, so that I  
and others that heard me did recollect what I delivered, and we found  
upon such Recollection that my words were wrested and misconstrued,  
but that I expressed my self to this Effect.

1<sup>mo</sup>. That Christ as our Representative, fulfilled all Righteousness, as is  
aforementioned : That Christ believed, and believed as our Representa-  
tive : Dr. Goodwin undeniably proves in his Triumph of Faith.

2<sup>ly</sup>. That the Graces of the Spirit he perfectly exercised as man, com-  
eth within the Compass of our Imputed Righteousness ; that all the  
Righteousness he fulfilled on Earth, he carried with him to Heaven,  
when he entred once for all, not without Blood, where he eternally pre-  
senteth them to the Father as the matter of our Justification ; and they  
are the Pleas he useth in his Intercession ; the Faith and Love and other  
Graces he exercised when on Earth, are now in Heaven where he is.

3<sup>ly</sup>. Believers may take Comfort by viewing through Faith, not only  
their Persons but Performances covered in his Righteousness, and see all  
their Guilt done away in his Blood ; see their Imperfect Obedience cover'd  
with his perfect Obedience. This is the Summ of what was delivered,  
and this I will stand by.

[To fear Sin is the way to increase it.]

The Position I laid down was this, That Unbelieving Fears of Sin, distrusting the Power of Christ to keep us; is an inlett into sin; 1 *Jeb. 4. 18.* He that feareth, is not made perfect in Love; so divers other places which I need not insist upon now.

*Animadversions on the foregoing Head.*

I Cannot but judge that the Particular Accusations under the foregoing Head, do infer a pernicious design against the imputed Righteousness of the Son of God, viz.

1. That this Righteousness taketh not in the Active as well as the Passive Obedience of Christ, which is a Principle which hath been lately minted in Opposition to the Current of Orthodox Writers; to the various Confessions of Faith of the Protestants since the Reformation; and to the Word of God which hath been already proved in part; Therefore I shall only add this following Argument: 1. The Law of God must be either satisfied or defeated in its intents; and to defeat the intent of such a Holy, Righteous, Just Law, is *Antinomianism* with a Witness; which puteth a great Ass-front upon the Law-giver. 2<sup>ly</sup>. The Primary intent of God's Law is perfect Obedience, and without perfect Obedience the Law of God cannot be satisfied. 3<sup>ly</sup>. Unless the Law can be satisfied, there is no man living can be justified, according to the Tenour of it; and unless a sinner is justified, he cannot be saved. 4<sup>ly</sup>. There is no sinner can plead satisfaction made unto it, in his own proper Person; therefore he must plead the satisfaction given by his Surety and Representative in his stead, who fully satisfied as well the demands of it, as the Penalty; therefore through Faith we establish the Law, *Rom. 3. 31.* and give it the highest Honour, by offering to the Law-giver the perfect and God-like Obedience of his Son thereunto. 2<sup>dly</sup>. This last Head seemeth to have a bad intent, to eclipse God's Act of Imputation, by which this Righteousness is so made over to us for our highest Benefit and Advantages, as if we our selves had wrought it out. All this resulteth to Believers, by virtue of Union to the Person of Christ; and accepting the Union of Three Persons in One God, and of Two Natures in One Person. This Union is most unexpressibly great: bating those Two fore-mentioned Unions, we may speak as high of it, and conceive as high of it as possible. By virtue of the First Union, God the Second Person is Equal with the Father; and so the Third Co-equal with the Two former. By virtue of the Second Union, the Man, Christ Jesus, becometh the Redeemer, the Mediator, the Saviour, Head over all, Prince of Life, Lord of Glory: But it is Blasphemy to attribute any of this to any Believer, by Virtue of a Third Union: it is Blasphemy to say, We are Godded with God, Christed with Christ, or that we become Saviours and Redeemers, &c. Yet however, this 3<sup>d</sup>. Union conferreth great Titles and Privileges upon Believers, according to the Scriptures: As nothing can be spoken too high of the Righteous-

Righteousness of Christ, so the Holy Scriptures of Truth, do speak very magnificently of those that are clothed with it: They are said to be made *Kings and Priests to God and the Father*, Rev. 1. 6. 1 Pet. 2. 6. *A Holy Priesthood*, ver. 9. *A Chosen Generation, a Royal Priesthood, an Holy Nation, a Peculiar People*. As to Christ, they are called *Members of his Body*, Ephes. 5. 30. 1 Corinth. 12. 12. *His Friends*, John 15. 15. *His Brethren*, John 20. 17. *His Bride, and Spouse, and Wife*, Revel. 21. 2. ch. 19. 7. *His Love, his Sister*, Cantic. 4. 7. And by Virtue of this Union, what properly is attributed to Christ, is in the Scriptures attributed to his Members, with this Difference: It must be understood of him properly, and inherently; but of them only imputatively: Yet it is express of them in the Word of God, after such a manner, as rendreth the Act of Imputation very Admirable. The Name that is peculiarly given to him in Gospel-Days; to wit, *The Lord our Righteousness*, is also given to his, Jerem. 33. 16. — *And this is the Name, wherewith (she) shall be called, The Lord our Righteousness*: As a Wife, by Virtue of the Marriage-Union, taketh the Husband's Name: So also of the Description given to his Vesture, Revel. 1. 13. *One like the Son of Man, clothed with a Garment down to his Feet, and girt about the Pappes with a Golden Girdle*: Which Garment was of *Fine Linnen*, Dan. 5. 5. The same is affirmed concerning the Garment of Believers, Rev. 15. 6. *And the Seven Angels came out of the Temple, having the Seven Plagues, clothed in pure and white Linnen, and having their Breasts girded with Golden Girdles*; so also, Revel. 19. 8. Of him it is said, Esa. 53. 9. *Neither was deceit found in his mouth*. The same is said of them, Rev. 14. 5. *And in their mouth was found no guile*: Of him it is written, Hebr. 7. 26. *That he is Holy, Harmless, and Undeiled, and separate from Sinners*: The like concerning them is asserted, *They are all fair, and there is no spot in them*, Cant. 4. 7. *Nay, He presenteth them to himself a Glorious Church, not having spot or wrinkle, or any such thing, but Holy and without blemish*, Ephes. 5. 7. He presenteth them to the Father no less Glorious: In like manner they are said to be complete in him, as Head over all Principality and Power, Col. 2. 10. And as they are wrapt round with this Righteousness, God is said to behold no Perverseness, nor see any Iniquity in them, Numb. 25. 21. And concerning their Transgressions also, thus it is written, *That their Sins, upon the exactest search of Justice, are not to be found*, &c. Jerem. 50. 20.

I cannot but from hence conclude, how vain it is for Men to pretend, with the Line of Reason, to found this imputed Righteousness, or to judge how far it reacheth, and how far not; such full-blown Discoveries thereof, are reserved for the Glory of the Latter-Day, or rather, for Heaven it self: In the mean while, it is safer for us, to keep close to Scriptural Expressions, and believe, and admire what we cannot comprehend. I wonder therefore, that Saucy Earth-worms dare cast this imputed Righteousness into the Fire of their own Fancies, that thence it may come out a Golden Calf, for them to Dance about; or cast it into the Mold of their own carnal Reason, that from thence they may lift up a dead Image.



Image for themselves to fall down before: But vain Man would be wise, tho Man be born like a wild Asses Colt, Job 11. 12. Yet this their Wisdom is their Folly, being Enmity against God, and the way of Salvation by Jesus Christ.

Thus I have briefly vindicated the Righteousness of God, which is by Faith; now I pass on to the remaining Fragments of Accusations.

*There are five times of Christ's, special Intercession, &c. Christ saith I cannot so heartily pray for my People, when they speak from their Profession.*

*Answer.* To this purpose I Preached, That tho Christ's Intercession be Unchangeable in it self, yet eventually as to us, there are special Times of Intercession: As for instance, Christ intercedeth for his Elect afore called, yet it is eventually; an especial time when they are Called. Again he intercedeth for his Children, when under *Babylonish Captivity*; yea, he is represented in the Scripture especially interceding when they are coming out of their Captivity; see *Zech. 1. 12, 13.* compar'd with *vers. 16, 17.* That *Babylonish Captivity*, Deliverance and Intercession, were but Typical; a greater Man than many now alive, to wit, *Mr. Bridge of Yarmouth*, was of the same Judgment.

What was said, as to Christ's interceding for Believers, when sneaking from their Profession, was to this effect; That Christ did not interceed for his own Children, that they might be kept from particular Apostacy; for if he had, they should never have fallen thereinto, nor doth he own them unto his Father in relation to their Act of their Apostacy; tho he doth as to their State. This is plain to me from *Mat. 18. 35.* As also from the instance of *Peter*, who tho the Lord Jesus pray'd for him, that his Faith fail'd him not, yet it is not recorded, that he pray'd for him that he should not deny his Master; nor did the Lord own him then before his Father, as doing well in that Act of denying him, confirming it with Cursing and Swearing.

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They that take Comfort out of the Letter of the Promise, without meeting Christ in it by Faith, may be mistaken; for it is Christ in the Promise, maketh the Promise precious; and the Promise without Christ is but a dead and insignificant Promise. And if to bid Persons fly to Christ, and not to rest on any Promise short of Christ, be to be vile, I'll be more vile still.

*Whatever is Supernatural, is saving Grace.*

Twas thus express in Discourse: All saving Grace is Supernatural, as was testified to their Faces then, tho they had the Confidence to wrest the words first, and then to Charge them on me.

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## ANIMADVERSIONS

THE design of this Charge, if I am not mistaken, may be to Countenance the New-minted Principle; that others might be Saved besides the Elect. Again this Principle, I shall offer a few Reasons, and so conclude my Defence as to Matter, or Doctrine.

1. This sort of Doctrine fixeth two sorts of Eternal Decrees upon the holy God, both respective and irrelative, which is more absurd than the *Arminian* Tenent; for it constituteth a two-fold Will in God, in respect of those that are to be Saved; to wit, that his Eternal Will was to save some absolutely, and others upon Conditions; than which there cannot be a greater Injury offer'd to his holy, perfect and intire Will, which cannot be resisted.

2. It rendreth the Death of Christ ineffectual to those to whom they allow Salvation, that are out of this Roll of Election, making the Purchase of Christ's Blood, to hang upon their weak, fickle, and uncertain Will, which is abominable: For it would make Christ die in vain for some.

3. If any be Called and Saved by any other Grace, besides the Grace of Election, it must needs be by Free-will, universal Grace, and that the Scripture knoweth nothing of.

4. More and greater Absurdities will follow upon this Opinion, than upon the Free-will Point. I shall conclude what I have to alledge at present, with that Passage in the *Assembly and Savoy Confession*: *Neither are any other Redeem'd by Christ, or effectually Call'd, Justify'd, Adopted, Sanctify'd and Saved, but the Elect only.* Which I do believe is the Truth as it is in Jesus.

I shall now go on to Answer those Accusations, that have an Aspect upon matters of practice; and herein it is not necessary to use the former Methods to set my Answers down in the opposite Column, but it may suffice after the particular Charge laid down to Answer underneath in Order successively.

Accusation 1. *Mr. Davis and his Preachers, sent from the Church at Rothwell, set up Meetings in very many Countries, to the compass of about fore-score Miles: viz. At Willingham, Cambridge, Bedford, Needingworth, Northampton, Kempson, Wellingborough, Oundle, Kimbolton, Caysee, Kettering, Thorp-waterfield, Chatterisse, Ayreth, Creaton, Wormditch, Caysee-brook, Woolaston, Olney, Lutterworth, the Fems, Codgebrook, Old-weston, Brughdon, Rusden, Brigstock, Cockingworth, Great Oakly, Geddington.* Some of these Towns I do not know.

Ans. I must now again, as I did before the Ministers in *London*, divide our Meetings into three sorts.

1. Occasional Meetings, that is, when we Preach in visiting the Members of the Church up and down, which is part of my Pastoral Office, and Care over them. Thus did the Apostle *Paul*, *Acts* 20. 20. and commends the same Practice to the Elders of the Church at *Ephesus*, vers. 28. Or,

2. When we Preach, being requested by other Godly Persons; thus *Peter* went at the Request of *Cornelius*, *Acts* 10. Thus they scattered by the Persecution, Preached the Gospel up and down, *Acts* 11. 19, 20, 21. *Barnabas* was also sent by the Church as far as *Antioch* to visit the Converts and Preach to them, vers. 22, 23. Or,

3. When we carry the Gospel into dark Groves and Places, out of meer bowels



bowels of Pity and Compassion to poor Souls, which we have a president for in the blessed Apostle Paul, who saith, *Rom. 1. 14. I am a Debtor both to the Greeks and to the Barbarians, both to the wise and unwise.* So are we.

3. If these sorts of Meetings be intended by the Charge principally, then, I confess, half the Towns are not named, that I and the Brethren have Preached in; and I wonder why *London* is not put in as well as the rest; and why are not these following things charged among our Crimes?

1. That in all these places there are Members yet belonging to the Church at *Rothwell*, until they can conveniently multiply into more Churches; that we in Conscience of Duty to our Lord Jesus, are bound to watch over and visit them, exhort and feed them. Whatever Men do, I believe the Great Shepherd at his appearing, will never blame us for doing too much of this nature; we are conscious of our selves, that we come far short of our Duty herein instead of exceeding our Bounds.

2. Let this be our Crime also, that Souls have been begotten to a lively Hope through the Gospel, in these fore-mention'd Places, and many more, and wicked prophane Persons have become lively Saints; however many may call this Conversion, Perversion; for which Blasphemy cast upon the Operations of the Spirit, they are like to Answer for in the Day of Christ, unless the Blood of the Lamb doth blot it out. Pardon this foolish Confidence of Boasting; we are compell'd thereunto in defence to our Faith and Practice.

3. That we Obey the Lord Jesus to go and Teach all Nations, to offer his Grace to Sinners as far as we are able. But we Preach the Word, being instant in Season and out of Season, *2 Tim. 4. 2.* Is it then a matter of Blame, with Dissenting Ministers, to Preach the Gospel, who have lately been under a Storm of Persecution, for Preaching the Gospel themselves? Why do not they, if they pretend to Authority, thrust out some of that great Swarm they have at *London* (that eat the fat and drink the sweet) to offer the Grace of Christ to the poor Country People?

But secondly, Week-day-stated-Meetings; and here I must declare we had none then fixed, when I gave an Account thereof to the Ministers at *London*, but they have been agreed on since: If it be meant, that we keep stated Weekly Lectures in those Places, it is a great mistake; for that is done but in a very few of these Towns.

Or thirdly, Lords-day-Meetings, which the Church hath appointed, for the Ease and Conveniency of the Members, that are at a great Distance, as well as for their Feeding and Instruction; and now and then Meetings besides, which Godly Persons have importun'd for, for the sakes of their Families and Neighbors.

Accusation 2. Several of these Meetings are in or near the Places where Dissenting-Ministers have their stated Congregations and Churches: *Kempston, within a Mile of Bedford.*

*At Wellingham, where Mr. Worden Preaches.*  
But he hath no stated Church nor Congregation there, nor indeed did he Attend it at *Kempston*, as I am inform'd, but only complain'd that we took away his Hearers; It would have been fair to have put down his own words, *At Cambridge, where Mr. Taylor is.*

But the Majority of his Church hath left him, according to the Rule of God's Word: *Withdraw from every Brother that walks disorderly*: And to be sure a Pastor is a Brother; 2 *Thes.* 3. 6.

*Where Mr. Hussey is.* But he hath no Church, but a part of the Church of England.

*Codgrook* within a Mile of *Mr. Haycock*. It is but very seldom I have Preached there, tho there are several Members there and thereabouts, yet I say here as before, That Church is but a part of the Church of England, according to their own Principles; most of which sort of Churches that are so called, being ready to return thither again, if the Law should be let lose to recall them.

*Frequent Week-day Meetings at Kettering.* I think I never Preached but twice, and that after Night too, excepting what I Preached in *Mr. Medwell's* Pulpit, with his Consent; other Brethren going to visit the Members there, have in their Night-Meetings there for Prayer and Conference, spoken a word of Exhortation, and what Offence can there be in all this?

*At Northampton, where Mr. Blower is:* And there but very seldom, when I go to Visit the Members.

*Near Mr. Gibbs.* It is but seldom I have been there; it has been kept as a Stated Meeting, by *Mr. Bere*, (*viz.* at *Olney*) this Eleven Years; and the Meeting is now but the same; tho he has left it, but others since have set up a Meeting in Opposition to it. Upon the whole, of these proceeding Accusations, I shall put these following Queries.

*Query 1.* Whether *Bedford, Kempson* and five Miles round; by any Law of God, or Act of Parliament, be so peculiarly appropriated to *Mr. Chandler?* *Willingham* and the Towns adjacent to *Mr. Worden?* *Cambridge* to *Mr. Taylor*, and *Mr. Hussey?* *St. Ives* and the Towns adjacent to *Mr. Billo's?* *Northampton* to *Mr. Blower?* *Kettering* to *Mr. Medwell?* *Cretton, Codgrook*, and the Parishes round about, to *Mr. Haycock?* *Newport*, with a vast Circuit round, to *Mr. Gibbs?* So that none must dare to presume to Preach in those fore-mentioned Places, without a License from them first obtained? I may well demand here, *Quo Jure?* By what Right do they Exercise such a Power and Authority?

2. Whether if any have cause to Complain, doth it not of right, first appertain to the Publick Ministers of those respective Parishes, who have such determinate Local Bounds and Limits appointed to them by the Laws of the Land? But since they are quieted therein by the *Act of Liberty*, should not they that enjoy their outward Tranquillity and Privilege, by Vertue of the said *Act*, equal with me, be quiet too? And manifest to the Government and Nation, that a liberty to Serve God according to their Consciences, is the highest point they aim at, and for the enjoyment of which, they are thankful to God and Men?

3. Whether a Prohibition of me by these Men, to come to Preach within such Limits, be not the very same with the old Principle of Persecution, that forbid the *Nonconformists* in general, to Preach within such Respective Diocesses, Parishes and Corporations, upon heavy Penalties and Forfeitures; and whether these Persons do not manifestly declare what they would be at, if they had the Power in their Hands? Do not they

give early Proof, that their Fingers would be heavier than other Mens Loyns have been, if they could make Sovereign Power truckle to their Wills? Which I pray may never be, if it be the Blessed Will of God.

4. Whether this among my Brethren, being a Principle of the old Persecuting Leaven, and an Invasion made upon the Prerogative Royal of Christ; We of the Church of *Rothwell*, are not bound in Conscience to testify against it, as appearing in Ours? And whether the greatest part of this Testimony that we are to bear, be not to Preach in those very Places where they forbid us to Preach, in the Name of *Jesus*? Whether it be not a great piece of Impiety to forbid any Servants of Christ to do so by human Laws? and whether it is not the highest insolency of Impiety for a few Private Men to do so, contrary to the Laws of Man as well as God? Let them cease their Persecution, and let fall their Persecuting Spirits, and then there will be no need of our Testimony.

5. Whether if we have Members of our Church living at a distance from us, near any of these Ministers, who have by their Unchristian and bitter Behaviour, so grieved and disturbed the Minds of our Brethren and Sisters, that they cannot attend upon their Ministry to their Edification, we ought not at the earnest Cryes and importunate Requests of these our Members (who are committed to our Watch and Care, and their Families in a sense) take care for their Spiritual Feeding, out of the provision of this *Sion* they belong to; and in so doing, consult their outward Accomodations, in Charity to their Bodies, Families and Callings, as much as we are able?

*Lastly*. Whether since these Ministers in their respective Towns of Abode, represent the Truths of the Gospel we Preach and Profess, as execrable Errors to their Hearers; we are not bound in Conscience, especially on the Request of our Members and other Godly Persons, to whom these Truths have been made Precious, boldly to go into those very Places, to vindicate the Truths of *Jesus*, thus Aspers'd, and that by publick Preaching of them?

When we have received a satisfactory Answer to these Queries, we shall then advise further about the Practices we are charged with. And now I proceed to consider the remaining Charges.

*Tho desired to forbear coming to several of these Places, yet persisted.*

*Reply*. This is an aggravation of the former Charge, because I did not Obey my Lords and Superiors: But did they indeed bear the Rule over me, they ought to be Obeyed in the Lord, only enjoying his Command, and not Imposing their own Wills: But what have they to do to Lord it over us? Whilst we think it our Duty to Persist, and a breach of Duty to Forbear, we shall in the name of God, go on, and Obey God rather than Man.

Accusation 3. *He Administers the Lord's Supper in Places far distant from each other, as at Rothwell, Thorpwaterfield, Wormditch, Northampton.*

*Answer*. It is true, but where is the Crime, as long as this Church is so Large? Before they are divided into more Churches, we cannot in Conscience do otherwise; there are many Poor and Craz'd, and Aged at such great Distances from us, as cannot come up to *Rothwell*, who also have a  
right



right to all the Ordinances of Christ, for their Spiritual Nourishment and Growth in Grace; and it is the Duty of the Church to convey those holy Ordinances as near them as can be: Holy Mr. *Holdcraft* and his Church, Practised this for many Years, and found the Blessing of God attending their Practice. In the Exercise of this Practice we do not run it up to many Churches in one; for wherever we have the Lord's Supper, there we appoint an Universal Church-Meeting, and all may come if they will, or can: However they that come are the Church; and the Meetings that are kept that Day elsewhere, we do not count Meetings by the Appointment of the Church, but only they that cannot go up to the House of God that Day, to that place where we Break Bread, spend the time as they can in their respective Places, being assisted by a Gifted Brother or two.

Accusation 4. *He hath taken in Members of other Churches, without any Dismissal; Tea, against the will of the Pastor and Church.*

I confess this is a disorderly Practice, that I ought to be humbled for, if it can be proved; but lets examine the particular Proof. *He hath took Mr. Bere from Mr. Gibbs.* Robert Page is here found a false Witness against his Neighbors, for Mr. Bere is no Member of us to this day: The truth of the story is this; There hath been a long Difference between Mr. *Holdcraft* with his Church, and Mr. Bere and they were mutually Reconcil'd before Mr. *Holdcraft's* death, and he stands a Member there still; but how comes this to be our Fault, and why must we be beaten for this? Thomas Hobby from Mr. Billoe. When he came and offer'd himself to us, he declared he never made any kind of Profession of Faith, either to Mr. *Billoe*, or to his People, or any manner of Covenant either Implicit or Explicit: Therefore we thought we might take him with the same Dismissal from them, as from the Parish-Churches, and they of the Parish-Churches make as great a Confession of Faith as they, and are under as Implicit a Form of Covenant as they; yet they make no Conscience of taking away their Members from them, who are as good a Church as themselves, and that without dismissal, and against their Wills too. In short, we lookt upon Mr. *Billoe's* Church to be no Church then in Gospel Order; and therefore we know no Reason why they should not separate from them as well as from others. [One of Caysee Church.] That People, through the wicked Cunning of two or three, and of the Sloth and Cowardise of others, because of a long Neglect of Ordinances and Order, even for the space of 11 or 12 Years, and the increase of notorious Disorders, Hatreds, Animosities and Malice, with other Evils to an incurable height, had broken themselves; The Lord having for their Non-repentance removed the Candlestick out of his place, several of them tired with, and groaning under those unsupportable Disorders and Confusions, by the Advice of Divines, (especially Reverend Mr. *Cockain* (now in Glory) as I am informed, did relate their Experience to one another anew; also collected together by a Renewal of Covenant, chose Officers, and proceeded to Administer the long neglected Ordinances of the Gospel: Since which time I am informed they have experienced more Sweetness and Comfort in their own Souls:



Souls : The Ministry of the Word among them, hath been blest with greater Success, for Edification and Conversion than ever before. Then others in that Universal Wrack, went some one way, and some another, as their Judgments liked best ; and some of them came over to us, and we judged we might very well receive them ; nor are we convinc'd of any Evil in so doing.

*Goody Page of Creton.* There is one *Goody Page of Bricksworth* belongeth to us, but we knew not that she was of any Church ; if she was, they had no Pastor then ; and by their own Principles, when the Pastor is dead, the People are at liberty to go where they please.

*Accusation 5. He hath broken Churches, and caused Divisions and Confusions.* (Ay, but where ?) *Mr. Taylor's Church at Cambridge broken.*

I shall give a short Account how far we were concerned with them, and then it may be judged whether we have Broken them.

Last Summer was twelve Months, I received a Letter subscribed by *Mr. Taylor* and some of the Brethren, to supply his Place two Lord's days during his Absence ; which accordingly I did, by the consent of the Church ; and whilst I was amongst them, did endeavour to Reconcile them and some Members of *Mr. Holdcroft's Church* ; I then left them, and saw them no more for several Months : I occasionally Preached afterwards by *Mr. Taylor's* consent, and in his hearing ; and he seemed then to approve of my Sermon. A considerable time after that, I received a Letter from them, agreed upon at their Church-Meeting, deploring their Case, that their Pastor was ill, their Meetings Desitute, and earnestly entreating some Assistance ; whereupon the Church consented to send over some of their ablest-Gifted Brethren, whose Service God made serviceable to them ; and amongst the rest, I took my turn for one Lord's-day : When he was able to Preach himself, we desisted ; in the mean time, he grew into many Heats and Passions with divers of them ; upon sundry accounts, uttering at times (as they say) many evil and Unchristian-like Speeches and Expressions, which was a great Grievance to them. During this Consent, they happen'd to invite one of our Brethren to Preach on a Week-day, which he in a very Violent manner Opposed ; yet he being sent to, and refusing to Preach himself, at last our Brother Exercised amongst them. Upon this they had a Meeting, *Mr. Hayworth* and *Mr. Millway* were present, endeavouring to reconcile their Differences ; whereas, they told me, they gained this Point as they thought, tho not with his particular Consent, yet without Opposition from him, *They might bring any of the Servants of Christ to Preach among them when he did not.* Shortly after, They invited another Brother : When the Meeting was appointed and the People were Assembled, he and *Mr. Hussey* came in, declaring their Resolutions to Oppose ; whereupon great Contentions arose between them, and our Brother hearing thereof, prudently declined coming into the Place : When the Meeting was defeated, they both went away (as it is reported) Triumphant in and unbecoming manner.

This occasioned further Animosities and Feuds amongst them ; and he going on in a way of Railery, Rage and Reproach, the Majority of them being

being offended at these and other great Evils, at last withdrew from Hearing of him, and then they desired our further Assistance, which we could not in Conscience deny them, unless we would deliver them up to his Arbitrary Rage and Tyranny, and Establish also a dangerous Precedent for Pastors to Lord it over God's Heritage.

In this Account I have been very Modest, leaving it to them to State their own Case in a publick Narrative, which they know best, and wherein they are most concerned, which I think they are bound to do, for to Vindicate themselves and us, who assisted them in their Extremity. I shall therefore do no more, but conclude my Defence upon these Heads, with these following Queries.

*Query 1.* Whether a Pastor be not under the watch and care of a Church of Christ, as well as private Members?

2. Whether if a Pastor offends against Christ's Rules, he ought not to be dealt with as well as a private Brother; especially since his evil actions bring more dishonor to the Name of Christ, than the evils of a private Brother?

3. Whether a Pastor, or any Officer, being thus under the Church Admonition, they ought to continue to Preach, since it is expressly against that Rule of Christ, *Matt. 5. 23, 24?*

4. Whether if such a Pastor or Officer continue so to do, going on wilfully in the impenitency and hardness of his Heart, refusing to hear the Church, he ought not speedily to be brought to Repentance, or else the Ordinance of the Lord Jesus be speedily executed against him?

5. Whether this maketh up the seven Churches Mr. *Chandler* saith I broke, confidently affirming it to my Face, before divers Witnesses, after he had written to the same purpose, to a private Friend in *London?*

*He hath broken them at Willingham.*

How could I break them that were never whole? And they are but some scattered Members of Mr. *Holdcraft's* Church. But the plain matter of Fact, as I understand, is this, He being sent down amongst them at the request of a few, upon the account of that Reverend Person that sent him down, they were willing to make tryal of him for a time, and so they retained him for a Year; in that time growing into Dissatisfaction with his Judgment in the Faith and order of the Gospel, and not approving of his Conversation, they gave him fair notice thereof; but he not willing to part with them, till he had a louder Call; and since it was not in their power to thrust them from the Place, they thought they had the liberty in common Equity, to make such provision for their own Edifications, as they judged most suitable and necessary.

*Accusation 6.* He hath declared it to be his Opinion, that he is happy who is an Instrument in breaking all the Churches.

*Answer.* I declared, that this was the Judgment of that great Man of God, Dr. *Owen*, now in Glory, That it would be best for the Interest of Christ if all the Dissenting Churches in England were broken, and would gather anew of those that were thorough for Christ: Without declaring my own Opinion, as will be attested by Mr. *Ellis*, Mrs. *Ellis* Mr. *Watts*, Mr. *Sendall*, that were then

then present : But I know not but he may be prophetick in his Opinion, if God giveth not Repentance. Furthermore, he hath affirmed, *That for two years all the Churches are gone a Whoring from Christ.* I did not remember this when I first saw it, but since one present remembered me of it, I think I spake something of it ; yet the same worthy Person assured me it is not rightly reported ; and indeed I think it was very unfriendly, and unchristian like, to trumpet to the World in an odious Libel, and then publicly to witness what pass by way of Lamentation in private Discourse : However as to what is alledged, I wish it were not too true. They must needs be of a deep *Laodicean* Spirit, that do not observe very great Declensions and Forsakings of their first Love, upon the best Churches of Christ in *England* ; and this in Scripture Phrase is going a Whoring from the Lord ; and must it be an Offence to use Scripture-Language ? I heartily wish that instead of raging against the Truth, they would seriously consider it, and consider their own Wages. *He being told how comfortably the Ministers had lived formerly together, replied with heat ; It was the Gospel he Preached made all the Disturbance, for which he brought Matth. 10. Christ came not to bring Peace on Earth but a Sword.* That Passage is falsely father'd upon me, *That the Gospel I Preached made all the Disturbance.* The truth of the Matter is this ; That question being very often, and I thought, very uncandidly put unto me, *viz.* What was the Reason there was more Disturbance since I came than formerly ? I made Answer only repeating these words, *Luke 12. 49.* Any unbyass'd Person may see with half an Eye, that they are guilty of Mistakes upon Mistakes, for they say I named *Mat. 10. 34.* whereas the words I said were these ; *I am come to send Fire on the Earth, &c.* 'Tis also evident what a captious Question it was, and with an insinuating Design it was propos'd ; as it hath since more plainly appeared by the Event. This must needs, in every impartial Judgment, justify me, in keeping at a Distance from such Persons ; and if I be providentially cast into their Company, to treat them with extreme Caution. However, as to the Answer then given, it was not in a light and hasty Spirit, for I have not seen cause to repent of it since ; Time, the Parent of Truth, may make it more and more Manifest.

Accusation 7. *He said that Mr. Shepard was an Enemy to Christ and the Gospel.*

*Answer.* I must needs say, I am sorry he has manifested such Enmity divers ways : I need go at present no further than the Libel, and the Concernment he appears to have in it ; other actings of his I could Instance in, which were not so much against me, for I have done him no harm, but against the Gospel and Interest of the Lord Jesus. *That Mr. Medwell had done more mischief in two Years, than he could repair in all his Life.* I cannot deny but that I said, I being provoked thereunto, by one that came, like them of old, feigning himself to be a Just Man, for to ensnare ; I was afterwards very much grieved for speaking these words in a Passion : But as to the truth thereof, I felt somewhat of it when I was Indicted at the Assizes, for Preaching the Gospel ; but I shall forbear to produce instances to this purpose out of respect to *Mr. Medwell* ; but this is generally known, That most of our Persecutors and Revilers, Prophane as well as Professors, take



more Encouragement from Mr. *Medwell's* favouring the Opposition, than others to act as they do. Others be called Dry Sticks, Scribes, Pharisees, Legalists, Baals-Priests. It is not proved, that I called any so in particular, and if I exclaimed against such Evil Persons in general; why may not I against them as well as against Drunkards, Swearers, Whore-mongers, Blasphemers and Sabbath-breakers? It is past all doubt there have been in all Ages such sorts of evil Men. *Africa* was never more Fertile in Monsters, than this present Age doth abound with, such sorts of monstrous Creatures, that *John the Baptist*, our Blessed Lord, and his Disciples, so severely envied against. If I have said so, I say so; let the Guilty in City and Country share it among themselves. He said, I care not for all the Elders in London, they are most of them Arminians, Amiraldisits and Baxterians. This I said in my Haste, that the Ministers of London should not be my Judges, being many of them Arminians, Amiraldisits and Baxterians, which appeareth to be too true, tho no truth ought to be spoken in Passion, and in our own Spirits; but is it not matter of Lamentation?

—Pudet hæc opprobria dici,  
Et dici potuisse, & non potuisse refelli.

That late Book come forth with the New Gospel ushered into the World with 16 Names, with a *Thrasonic* Boast of greater numbers ready to join these, sufficiently proved me to be no Lyer; I wish the Author would have tarried to have took them all in, that we might have known the strength of his Party; but since we hear they have appear'd in great numbers indeed, yet all that will not do; Truth may be clamour'd against, but can't be overturn'd by Multitudes. But it is very remarkable, that the Reverend Assembly send such an one to judge of a Church of Christ, and of their Faith and Order, at *Kettering*, in great State and Pomp, when he had newly declar'd himself in Print, to be the Admired Head of the *Neonomian* Sect, or in plain English, the New-Law-men, to wit, a Law they had set up in Contradiction to God's Law, (having clearly abolisht that) requiring imperfect sinful Obedience, in stead of what is Perfect and Sinless.

Accusation 8. He with the Church at Rothwell, send forth many Illiterate and Ignorant Preachers, without Advising with Neighboring Ministers.

Ans<sup>r</sup>. So we do, and so we will do, in the Name of the Lord; we think it very strange we should be compelled to advise with them, who by their late Actions have declared themselves to be perverters of the Gospel, and favourers of the *Neonomian* Party, clucking under Mr. *William's* Wings, as their great Patron and Defender; we shall ask their Advice when we think it meet: Advice must be free, given when asked, and not imposed: Imposed Advice is an act of Authority. One of which said Christ Murthered himself. Here is no particular Evidence, and it is a down-right Falshood, after a great Noise about it. In the Notes of his Sermon produced, it was thus; Christ as High-Priest had in charge given him to kill the Sacrifice, and by virtue of Office he killed the Sacrifice, and himself was the Sacrifice. Down with Works, down with Law. This was father'd upon Mr. *Bere*, who is none of us, but hath been an approved Preacher above this 30 Years; who saith  
he



he did say so in point of Justification, and he will stand by it, and so he may; for the Word of God doth stand by him in it. *Another, Christ went about his work Blindfold, from that place of Scripture, Who so blind as my Servant? Which another Interpreted thus, Christ is blind so as to see no Sin in his People.* To this charge, there is no particular Evidence; and the Person Charged, is not Named, and we know nothing of it; Therefore I need do no more but step over it.

*Another thus, When People are under Convictions they will go to the Minister, and he will exhort them to Read and Pray, and Repent; but these are the black marks of Hell.* This last spoken by Mr. Rowlett. I enquired of him, and he saith, he remembers no such thing: However, this I will maintain, they that put awakened Souls upon Working before Believing, *As beside the Commission given forth by Jesus Christ.*

*Accusation. 9. Mr. Davis pretended to Visions for Preaching a Funeral Sermon at Oundle, he told the People, &c.*

That I pretended to Visions, is very false: But what if I had said I had seen Visions? How should they know it was but Pretence? Mr. Clark in his *Examples*, giveth divers Modern Instances of several Godly Persons that saw Visions; and why might not I, as well as they? Tho I do not say I have seen any; but the Matter at *Oundle*, was plainly thus; I hearing when I was from Home on *Thursday*, from Mrs. Clark's Son, that his Mother was not expected to Live that Night; I came home that Night, and found some of my Acquaintance were Dead *nigher* home; whereupon that Night, after Mid-night, I was sunk into serious Meditations of the Glory of Heaven, and upon that part of their Glory, that they were not only Blest there with perfect Holiness, but also with Eternal constant Beatifical Visions of the imputed Righteousness they were clothed with. Amongst other Meditations, I thought I saw by Faith, how bright then the Spirits of Just ones Above, shone in that Righteousness, and amongst them, those Friends lately Dead as I heard: And her I concluded Dead, from a strong Impulse I confess, which I suppose might arise from the Account her Son gave me of her in the day-time; and knowing her to be a very good Woman, I did by Faith, conclude and see, she made one in the bright Company above; whereupon that Scripture was Suggested into my Mind, with great pleasantness, *Esa. 57. 2.* That Text I would have Preached upon for her Funeral Sermon, if another had not been appointed me: However, I ventured a little at the close, to insist upon this Subject, and gave some of the substance of the precedent Story as my Reason for it, wherein I think I might use these words, *That it was impress upon my mind she was Dead, and that by Faith I saw her in Glory*, which the mistaken Witnesses, that know little of Faith, took to be other Visions. It appeared by the Sequel, that she was then Dead, and if Dead, then in Glory, as I thought. What need the Learned Assembly make such a Pother and ado about this? I would fain hear their weighty Reasons, why the Servants of God now may not see Visions as formerly? *Doth not Zuinglius* write of himself, that when he was urged by the Cavelling Priests to produce a Parallel place of Scripture to prove that *This*

is my Body, was a Sacramental saying; was after much perplexity of Mind, directed in a Dream, to that portion of Scripture, *Exod. 12. 11.* latter part, which the Scoffing *Papists* made as much a Maye-game of then, as the vain and jovial Professors do of this.

Accusation 10. *That he Anoints the Sick with Oil, is confessed both by himself and Friends, &c.*

That we Anoint the Sick with Oil, we do confess, and continue still to think it is a Duty from God's Word: The Story of the Deceased Person I grant, with some variation of Circumstances, is true: She did not then in the Administration of the Ordinance, as I hear, profess any great confidence of Faith, but only testified her willingness to be obedient to the Command of the Lord Jesus; neither did I hear that any of her Relations did; I think I might say, in Preaching or Praying, (and that not anis) That God upon the finishing of the work of any of his Children given them to do, will have them home to their Father's House, and will deny all Means and his Blessing to all his own Appointments, which must needs be true, else his Children would never Die. But what needs all this insolent Triumphant? Is this becoming Christians? I am perswaded it will be but short.

When the Apostles were endowed with extraordinary power for Miracles; yet there was a Case came before them that even they through the power of Unbelief could prevail nothing in: If Modesty did not forbid me, I could Ballance this one with twenty or thirty astonishing Instances; however, I submit to the Rebuke, which has cost me many thoughts of Heart, and hath brought me to these Considerations,

1. Whether God in the Sick or in the Administrators requires only a meer Faith of Relyance or Expectance, leaving the Issue to his Blessed Will. Or,

2. Whether he doth not require in both, a positive Faith, that it shall be so without the least doubting or wavering; and that none dare presume to engage in it before they have arriv'd to such a Faith. I hesitate and wait for the Counsels of the Almighty, before I proceed further: Also my Judgment in this Ordinance I shall (when I have time) draw up.

Accusation 11. *He Re-baptized one formerly Baptized by Mr. Browning, namely the Brother of one Mr. Chambers.*

As to this it's true, there was a Brother of that Name Baptized according to our Practice, but it was never enquired whether he was Baptized by Mr. Browning or any Body else. We whose Judgments are for this Practice, neither Preach it, Press it, nor Impose it, but walk according to our Light, which we think we have a liberty to do. What then hath the Assembly at London, to do with our private Practice? As to my particular Perswasion concerning Baptism, I shall take another time to lay it down.

The chief managers of the Evidence at *Kettering* as I understand, was Mr. Chadler and Mr. King: Never was Captain Hilton more busie and active: One should have thought Mr. Chandler should have received some Check from a sore Providence that befell him a few days before; But where will not Pride and Fury drive?

Thus I have Indulg'd the Curiosity of some Men, with what was done at *Kettering*, and of others with an Answer thereunto. The Fable tells us, That the Mountains were in Travail: The Rumour thereof dispersed every where; People flock'd together from all Parts to see this Prodigious Birth: At last to their Disappointment, out comes a ridiculous Moule, which ran away. Now the Moule is let lose into the World, but not without both Marks and Fetters. It is enough that I have diverted thus far from the weighty Service of Christ. This Diversion I should not have been guilty of, had not great necessity and importunity called me thereunto. I am aware this will be one of Satan's designs, by irritating me to Reply's and Rejoynders, not only to stir up my Passion, and mingle Self therewith, but to make me neglect that weighty necessary Work of Preaching the Gospel and feeding the Flock of God, over which he hath made me Overseer; the Lord help me to be upon my Watch in that matter. Yet I do not say, but I may meet them again in their full career of Wickedness, or at least defend the Gospel again when the Lord shall give me a special Call therunto; and tho I am Rash and Ignorant, yet my Learned Brethren engaged in the same Cause, I hope will not be Offended, if I maintain my Post in the strength of Christ, as he shall assist me: However, this I am resolved in the strength of Grace, not  
to.

to stop at every Stone thrown. I am perswaded, all their attempts will be to their own Overthrow. As for me, I have committed my self with the Cause that I manage, to him that is able to support and maintain all.

If there be any Errors I maintain, I care not how soon they fall, tho I fell with them: Nay, if I could be convinced that I Erroneously worded any Matter, I should soon publicly declare against my own Wording: It is not my own Honor I seek, but the Honor of him that sent me; and I hope I am always ready to Bury my own Honor in Shame, provided I could secure thereby his Name from Dishonor and Contempt: I should think hard of no Confession of mine that should give Glory to God: But if it be the Truth of Christ, I am Assaulted for, (as thereto I am perswaded it is) then all the attempts against it will be in vain: his Truth is like himself, Eternal, and will abide Steadfast, bright and Insuperable, when I and my Opposers are Mouldred to Dust and Ashes.

In Parting, I shall again recommend to them *Gamalsel's* prudent Advice, viz. To let us alone; for if this Council be not of God, it will fall of it self: But if it be of God, it shall stand in spite of all their Rage and Persecution, and they themselves will at last be found fighters against God.

As I have declared to the Reader what Principles I consent to, and declare my approbation of, so I shall now declare what Doctrins I cannot consent to, but declare my Abhorrence of; and they are those Principles Methodised by Dr. *Chancey*, in the beginning of a late Tract of his, in Answer to Mr. *Dan. Williams's* Book thus Entituled, *Some of the Paradoxes contained in the Neonomian Scheme*. Printed at London, Anno Dom. 1677.

But this is unquestionable, that all Doctrins and Inferences, lean on some Foundation-Truths; and it's as evident, that these Doctrins that are of the Superstructure, may be discerned by the Foundation they lean on, and the Foundation by them, reduce any Doctrin to its own Fundamental; and then it will appear in its own proper hew and Colour. Therefore for a Conclusion, I shall lay down the Fundamentals of the Gospel, being the Foundation Principles of the Old Protestant Doctrin in one Column, and the Fundamentals of the late invented Gospel in an opposite Column; it being the very Scheme word for word, Drawn up by Mr. *Troughon* in his *Lutherus Redivivus*.

## THESES.

## Neonomian Anti-Theses.

1. **T**He Protestants have hitherto Taught, that what Christ did and suffered for Sinners, he did as a Common Person, as a Head and Representative of the Elect, and a Surety for them.

2. That Christ as their Head and Surety, fulfilled the Law of Works in their stead.

3. That Christ by bearing the Curse of the Law, delivered Man from the Curse: And by obeying the Precepts, purchased for them Life, which the Law had promised; and by the supereminency of his Obedience, additions of Blessedness to that Life.

4. That this Righteousness of Christ, whereby he fulfilled the Law, is imputed to Believers for their Justification, i. e. for that Righteousness, God grants them pardon of Sin, and a firm gift or grant of Eternal Life.

1. **B**ut they say, Christ was not a proper Head, Representative or Surety; but that he did all merely as a Mediator, i. e. as one endeavouring to Compose the difference betwixt God and Sinners.

2. That Christ undertook not to fulfil the Law of Works, which Man had broken, nor to satisfy it, but that he fulfilled the peculiar Law of a Mediator, i. e. his sufferings as it should please the Father to lay upon him.

3. That Christ by his Obedience and Sufferings, did neither satisfy the Law, nor purchased what the Law has Promised, but only gave to God a valuable consideration, or recompence, that he might justly waive, and not execute the Law of Works, but give Man a new and milder Law of Grace; or terms of Life, according as the Father or Son should agree.

4. That therefore Christ's Righteousness or Obedience, cannot be imputed to Men; for which they should be accepted and justified, it not being the Obedience due to the Law given to them, but to his own peculiar Law of a Mediator: But Christ's Obedience did purchase, that God should appoint Men new and mild conditions of Life, instead of sinless Obedience, and Death for the failure of it.



5. *This Righteousness of Christ, is that alone which we must oppose to the wrath of God, by which we must stand before him in Judgment; for which alone Heaven is given, and all things necessary to bring us thither. Christ hath purchased, should be accepted for our Righteousness, by which we must be judged.*

6. *That by this Righteousness imputed, Believers are perfectly Justified; i. e. freed from all the Curse of the Law, and certainly Entitled to Eternal Life.*

7. *That by their Obedience, Believers serve God, and are fitted for Heaven, and their Afflictions are Paternal Corrections to quicken them, and to purge them, but not insisted as effects of the Curse.*

8. *We are made partakers of Christ's Righteousness and the Benefits thereof by Faith, and that Faith is a trusting in the Promise of Life, for the sake of Christ's Righteousness.*

9. *That Justification is the acceptance of a Sinner with God, as Righteous through the Righteousness of Christ imputed to him, whereby he hath a full right to Eternal Life.*

These I unfeignedly Assent and Consent to.

*Rich. Davis.*

5. That the Righteousness of Christ hath only purchased the removing of the Law of Works, from being a Covenant of Life, by which we must Stand, or Fall; but that our right to Life and the favour of God, peace of Conscience and hope of Heaven, do depend upon our obedience to the Gospel, which should be accepted for our Righteousness, by which we must be judged.

6. That our Justification, or right to Life, dependeth wholly upon our Obedience, as the condition to which it is promised; and therefore it puts us into a condition or State of Life Imperfect, and subject to Change, as Obedience it self is; that we are not perfectly justified till Obedience be perfected.

7. That Believers by their Obedience, obtain, continue and perfect their Right to Heaven; and that their Afflictions are Fruits of the Curse of the Law Christ having purchased only, that it should not Damn us, but left it to the Father to Punish us for Sins in this Life, as he shall think fit.

8. That Faith in its whole Latitude, is believing and obeying the Gospel; that by this we are made partakers of the Benefits of Christ, he having only purchased this Grant, or Law; that they which Obey him, shall be Saved; not that his Obedience should Save them.

9. Justification is nothing else but the Pardon of Sin, i. e. the not exacting the punishment of Sin, due by the Law of Works, and an acceptance of Man so far, and so long as he performeth the Conditions of sincere Obedience.

These I Declare and protest against.

*Richard Davis.*

**B**Ehold the present controversy rightly Stated; and tho many of the present Adversaries seem to approve of the Old Protestant Scheme, and to be shie of the other; yet let their Principles, Doctrins, and Expressions be pursued close, and you will catch them in the *Neonomian* Scheme, and many of those they call *Anti-Nomian*, flow genuinely from the Old Protestant Scheme.

I shall add no more, but heartily Pray, that the Spirit of Truth would guide us into all Truth as it is in *Jesus*. Amen.

*And that the World may know what my Judgment is in Matters of Faith, I do heartily declare my Assent unto, and Approbation of these following Articles.*

#### I. Of the Scripture.

**T**HE Holy Scripture of the Old and New Testament, are the Word of God, and the only Rule of Faith and Life.

#### II. Of God.

There is but one only the living and true God: who is a Spirit Infinite, Eternal and unchangeable in his Being, Wisdom, Power, Holiness, Goodness and Truth. There are three Persons



in the God-head, the Father eternally begetting, the Son eternally begotten of the Father, and the Holy Ghost eternally proceeding from the Father and the Son, the same in Essence, equal in all the incommunicable and communicable Attributes of the Divine Nature.

### III. Of God's Decree.

The Decrees of God are his Eternal Purpose, according to the Council of his Will, whereby for his own Glory, he hath fore-ordain'd whatsoever comes to pass; which Decrees he executes in the Works of Creation and Providence.

### IV. Of Creation.

The work of Creation is God's making all things of nothing, by the word of his Power, in the space of six Days, and all very good; and after other Creatures, he Created Man Male and Female, after his own Image, in Knowledge, Righteousness, Holiness; with Dominion over the Creatures.

### V. Of Providence.

God's Works of Providence are his most Holy, Wise, and Powerful, Preserving and Governing all his Creatures and all their Actions.

### VI. The Covenant of Works.

When God Created Man, he entered into a Covenant of Life with him, as the common Head and Representative of all Mankind, upon condition of perfect Obedience; forbidding him to Eat of the Tree of Knowledge, of Good and Evil, upon pain of Death; which Covenant our first Parents (being left to the freedom of their own Will) broke, and so fell from the Estate wherein they were Created, by sinning against God, and all Mankind, descending from Adam by ordinary Generation, sinn'd with him, and Fell with him in his first Transgression.

### VII. Of Sin by the Fall.

The Sinfulness of every Man descending from Adam by an ordinary Generation, consists in the Guilt of Adam's first Sin, the want of Original Righteousness, and the Corruption of his whole Nature; which is commonly call'd Original Sin, together with all Actual Sins, whereby he is opposite to all Good, and bent to all Evil, and liable to God's Wrath, the Curse of the Law, Death, and all Miseries, Spiritual, Temporal and Eternal. The remainders of this Original sinful Nature acts even in the Saints, when their State is changed through Grace.

### VIII. Of Christ.

Christ Jesus the Eternal Son of God became Man, being conceived in the Womb of the Virgin Mary, by the Holy Ghost, and thereby taking our Nature upon him, continueth to be God and Man in two distinct Natures and one Person for ever.

### IX.

Our Lord Jesus Christ, both in his humbled and exalted state, executeth the Office of a Prophet, of a Priest, and of a King, to his Church.

### X. Of the Prophetical Office of Christ.

Christ executeth the Office of a Prophet, in the times both of the Old and New Testament, in revealing by his Word and Spirit, the whole Mind and Will of God for Man's Salvation.

### XI. Of the Priesthood of Christ.

Christ executeth the Office of a Priest, in once offering up himself a Sacrifice without Spot to God, to be a Reconciliation for the Sins of all them that shall be saved, and in making continual Intercession for them at the Right Hand of the Majesty on High.

### XII. Of the kingly Office of Christ.

Christ, as our Redeemer, executeth the Office of a King, in calling out of the World a People to himself, in Ruling and Defending them, and in restraining and conquering all his and their Enemies.

### XIII. Of the Covenant of Grace.

The Covenant of Grace was made with Christ, as the second Adam, and in him with all the Elect as his Seed, and was made manifest by freely providing and offering to Sinners a Mediator and Life, and Salvation through him.

### XIV. Of Justification.

Those whom God effectually Calleth, he also freely Justifieth; not by infusing Righteousness into them, but by pardoning their Sins, and by accounting and accepting their Persons as Righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; not by imputing Faith it self, nor any other Evangelical Obedience unto them as their Righteousness, but by imputing the Obedience and Satisfaction of Christ unto them: They receiving and resting on him and his Righteousness by Faith, which Faith they have not of themselves, it is the Gift of God: And this Faith is not a dead Faith, but worketh by Love, and is accompanied with all other saving Graces.

### XV. Of Faith.

Faith in the General, is a giving credit to the whole revealed Mind and Will of God in his Word and upon his own Authority; but as it is a saving Grace, it is a work of the Spirit, whereby a Sinner doth see and behold Christ in all his Excellencies, and is persuaded and enabled to look to him, to go forth

forth from Sin and Self, to lay hold of Christ, and to rest and rely on Christ and his Righteousness, for Acceptance with God and Eternal Salvation.

#### XVI. Of Effectual Calling.

Effectual Calling is the powerful Voice of the Son of God by his Spirit, accompanying his Word, whereby a Sinner is enabled to accept of Christ upon his own Terms, according to the Promise of the Gospel; therefore it relates to Faith.

#### XVII. Of Assurance.

Assurance is not a bare conjectural and probable Persuasion, but the infallible certainty of Faith founded upon the Testimony of the Spirit of Adoption, witnessing with our Spirits, that we are the Children of God; also many Believers have not attained to this Assurance, yet it is the Duty of all to seek after it, and those that have attained to it may have it divers ways shaken and diminished through Sin and Temptations.

#### XVIII. Of Perseverance.

The Perseverance of the Saints, depends not upon their own Free Will or inherent Grace already received; but upon the Immutability of the Love of God in the Decree of Election, the Efficacy and Merit of the Intercession of Christ: The Nature of the Covenant of Grace, and the abiding of the Spirit of God. Altho true Believers cannot fall finally and totally, yet they may fall into grievous Sins, and may continue in them for a while, whereby they grieve the Spirit, lessen their Comforts, wound their Consciences, scandalise others, and do come under the Rebuke of God's fatherly Corrections for their Recovery and Amendment.

#### XIX. Of Adoption.

Adoption is an act of the free Grace of God, in and for his only Son Jesus Christ, whereby all those that are justified are received into the number of his Children, have his Name put upon them, the Spirit of his Son given unto them, are under his fatherly Care and Correction, admitted to all the Liberties and Privileges of the Sons of God, made Heirs of all the Promises and Fellow-heirs with Christ in Glory.

#### XX. Of Sanctification.

Sanctification is the Work of God's Grace, whereby they whom God has before the Foundation of the World, chosen to be Holy, are in time through the powerful Operation of the Spirit, applying the Death and Resurrection of Christ unto them, renew'd in their whole Man after the Image of God, having the Seeds of Repentance; and of all other saving Graces put into their Hearts, and those Graces so stirred up, increased and strengthened, as that they more and more dye unto Sin, and rise up unto Newness of Life in the lively Actings and Exercises of Faith.

#### XXI. Of Repentance.

True Gospel Repentance, is a saving Grace, wrought by the Spirit of God, whereby we are enabled thorough believing on the Lord Jesus Christ for Life and Salvation, to turn from Sin unto God.

#### XXII. Of Preparatory Works.

Works done before Faith, (however good in themselves) yet are vain, fruitless, sinful, and not pleasing to God; and therefore can't make us any ways meet for the receiving of Grace.

#### XXIII. Of Good Works.

Good Works are then only Good, when they are the Fruits of Faith, and they ought to be carefully maintain'd by Believers, not that they may thereby be justified or continued in a justified State; but that they may glorifie God, and answer the Ends of their Redemption by Jesus Christ.

#### XXIV. Of the Moral Law.

The Moral Law holds the Elect during their Unregeneracy under its condemning Force, till they believe; and is unto all Believers a Rule for Obedience, which they are enabled to conform unto by the Power of God's Grace.

#### XXV. Of the State of Believers after Death, and their Resurrection.

The Souls of Believers immediately after Death, are made perfect in Holiness, are received up to Heaven, and behold the Face of God in Light and Glory. Their Bodies in the mean time resting in the Grave till the Resurrection, are then Re-united to their Souls in Perfect Blessedness, and full Enjoyment of God forever.

#### XXVI. Of the Last Judgment.

God has appointed a Day wherein he will Judge the Quick and the Dead in Righteousness by Jesus Christ, to whom all Power and Judgment is given of the Father for the Glorifying his Divine Mercy in the Salvation of the Elect, and of his Divine Justice in the Eternal Damnation of the Wicked and Disobedient.

F I N I S.

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*An Answer to some part of that Pamphlet, Called; A Plain and Just Account of a Plague being at Rothwell, &c. Wherein it will be manifest, that they that gave the Account gave a very unjust Account in some Matters, as in others they Charge as Errors the great Truths of the Gospel of our Lord.*

*Wm Rob. Benson, Pastor of the Church of Christ in Wellingborough.*

**O**H that my Head was a Fountain of Tears, that I could Weep Day and Night for a Generation of Men professing love to Christ and Souls, and yet their Mouths are full of Revilings, and their Pens dipt in Gall as the first Page testifieth, and several other places in the Book; wherein they act like that Orator *Tertullus* in *Acts* 24. 5. *We have found this Man a pestilent fellow, and a mover of Sedition among all the Jews throughout the World, and a Ring-leader of the Sect of the Nazarens, &c.* Thus he accused, and the Jews assented, saying, *That these things were so*, vers. 9. And thus do the Writers of this Pamphlet accuse God's Servant, Mr. Davis; with many others, which I question not but they are dear to our Lord Jesus: But yet the People are ready to say all is true that can be spoken; yea, this I observe, these Men will believe the Reports of the worst of Men against him; when they will not believe their nearest Friends, that speak for him, tho' what they speak they have seriously weigh'd, which sheweth them to be of their minds *Jeremy* complaineth of, *Chap. 20. 10. Report, say they, and we will Report it.* But I believe the Lord in his own time will vindicate the Faith and Order of that Gospel, which is now opposed by a Generation of Men, that have not the Power of Godliness: However I earnestly intreat all that fear the Lord to cease Reviling and take *Paul's* Counsel, *Ephesians* 4. 31, 32. *Let all Bitterness and Wrath, and Anger, and Clamor, and evil speaking be put away, and be ye kind one to another.* And if you yet be in doubt, take *Gamaliel's* Counsel, *Acts* 5. 38, 39. For we are very willing that whatever there is that is not of God should fall, and we are also sure, that whatever is of God you cannot overturn it, therefore pray have a Care you be not found fighters against God: And pray weigh very seriously what Mr. Davis hath written in answer to what is charged against him, for I do trust that in the Fear of God he hath answered what he intended to answer. I shall therefore leave his Answers, and give some Answer to another part of the Pamphlet where they seem to leave him, and begin to rail on others, as you have their Words in Page 16. where they say,

*You may now take a taste of the Doctrins of some of his Journey Men the Shoemakers, Joyners, Taylors, Diers, &c. which he hath sent forth to Preach at an Apostolical Tribe, for like Number, Prebeminence, and what not. Thus far their own Words.* Now let the Reader judge.

Whether what is spoken be not in a malicious disdainful way, and whether it be not like that, *Matth. 23. 55. Is not this the Carpenters Son? And Mark 6:3. Is not this the Carpenter?* I do believe they will find it so, when what they boast, it shall be brought down, and the Lord alone ex-

alred, it may be by mean Instruments, as he was at first by Fisher-men, though the Learned of the Age could not then bear it; But sure Christians should not follow the *Pharisees* steps.

2. Consider whether there is not a Blasphemer's Reflection upon the Twelve Apostles of our Lord, in comparing our Number to that Number, seeing they have no reason for it, there not being such a number of us, only some Wicked Persons were pleased to say, *There was Davis and his Twelve Apostles*; but must Professors follow their steps? I think that Word of Christ should stop them, *Rev. 2. 9. I know the blasphemy of them that say they are Jews, and are not.*

3. Consider whether they be not guilty of Lying, in saying that he sent them out as an Apostolical Tribe.

But I shall now answer what followeth concerning my self, who they name by Name, though with many wicked false Reflections, which might have been better to have been spared than vented by those that pretend Christianity, unless they think their Tongues are their own, and there is no Lord over them.

But I bless the Lord, who inableth me to rejoice, that I am counted worthy to suffer for his Name sake; for upon diligent Search, I know no reason those Men have thus to revile me; for as for my manner of Life, the Lord hath not yet left me to be blamed, for which I bless his holy Name, and desire still to be kept [and whereas they call me *Ape*] I never yet was left to follow any Man in things wherein I did not conceive they followed Christ—but

Whereas they say Mr. *Davis* set me up a Pastor to some conceited People in *Wellingborough* — I answer,

First, It is false, for Mr. *Davis* did not set me up a Pastor, for we In-churched together according to the Rule of the Gospel, and being In-churched, I was set apart with Fasting and Prayer in the Church, according to the Primitive Pattern, and Mr. *Davis*, Mr. *Bear*, and Mr. *Greenwood*, all Elders of other Churches, and several Members of other Churches, were by, as Witnesses and not Actors; the manner of our acting, I shall readily relate more fully to any that desire it, if it might stop the false Accusations of Unreasonable Men, so that by this you may see it is a false Accusation.

2. It is a reproachful Reflection, for I do believe they that be of us fear God, and will one day stand at the Right-hand of Christ, and then it will be dismal to be found one that did revile them; Now followeth what they said was my Doctrins, and my Answers to them.

1. That I said, *God's Word doth not tell us how we must believe*, and they refer to Head 25. where you may see their Revilings, where they say, that I said, *If a Revelation of the Spirit will not satisfy you, we cannot satisfy you.* — I Answer,

1. To the former part, when I first heard it, I did declare that I did look upon the holy Scriptures to be the only Rule of Faith and Practice, (and so I do still) and I offer'd them to meet any Man to Discourse with him that would say that ever I did affirm the contrary; and Mr. *Allen* that was at *Northampton* sent to them to meet me, but they would not,



not, but disagreed among themselves, and are now broken by their Wickedness: But I am troubled to hear, that they should falsely Charge me; their Conversations gave great Ground to suspect that the Word of God is not a Rule to them.

2. That if a Revelation of the Spirit do not satisfy, we cannot. I do say, That Faith is a Revelation of Christ by the Spirit to the Soul, and a Persuasion by the same Spirit to leave Sin and Self, and trust in Christ so revealed. And by this Revelation and Persuasion of the Spirit, the Soul is satisfied, and not by any human Testimony without it; *Matth. 11. 25. Rom. 8. 16.*

3. Doctrin, they say I said [God commended that which *Simeon* and *Levi* did, notwithstanding *Jacob* cursed them]—and that I should make as if God commended by *Judith's* Mouth what he cursed by *Jacob's*, &c. Answer,

1. I never did say that God Commended *Simeon* and *Levi's* Actions, who in their Rage did what they did in breaking in upon the City; only I plead this by way of Allusion, their taking their Sister out of the House of *Sethem*, and not dealing with her as with an Harlot; from which I pressed the Church of Christ in *Cambridge-shire*, to use the Means Christ hath appointed in his Gospel, *Matth. 18. 15, 16, 17.* for the recovery of those that had offended. Mr. *Holcraft* and *Harris* were then present with the Church, and Mr. *Holcraft* on that day, with the Churches consent called me to Minister the Word among them, in order to my being called to be Pastor to a part of them; and sure if there had been such things delivered, they would have discerned them, and not so far as they did, have signified their Approbation: But truly with Grief I write, if the Person that drew this Conclusion from my words is so filled with Anger, that it appeareth on more accounts than one he careth not what he saith; The Lord forgive him.

2. I never did make use of *Judith's* Name nor Actions, neither did it ever come into my mind; so that I am called villanous for that which I never was guilty of; but the Lord humble them for their Evil Speaking.

Then they ask the Question what I would gather from it, and say that my next words tell; *Therefore my Friends buckle on your Swords and fetch your Brethren back from Idolatry*; to which they add many wicked scornful Speeches.

*Ans.* I never did advise to this way of fetching back Brethren, for it is against my Judgment to use it in matters of Religion; indeed I did put them upon Reforming, (and I earnestly wish all in *England* would Reform, for I am sure there is need of it) and I am willing to go with them (tho I go under many Reproaches) for it is Reformation my Soul breatheth after; but I need no Carnal Weapons, but am well satisfied, the Sword that goeth out of my Lord's Mouth, will finish the Work in his own time; and then shall be fulfilled many Scriptures on them that go on in their Scorning.

3. They say I said, *They that die doubting and Fearing, are Damned.* And they charge me with Barbarity.

*Ans.* I never was so barbarous as the Writers would make me, but I had

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and have Bowels for poordoubting dejected Souls, as many can Witness; neither did I say these words alone, but this I said, *They that live and die Doubting, and never believe on the Lord Jesus, are Damned*. And so saith the Scripture, *Without, are the Fearful and Unbelieving; and be that Believeth not shall be Damned*.

4. They say, I said, *Christ tore himself*.

*Ans.* When I broke the Bread according to Christ's Institution (tho they Revile on that account also) I did in setting forth the love of Christ in laying down his own Life for us, say thus, *Christ gave himself*; but presently added, *That tho there was a Sovereign Act of Christ, in laying down his own Life, according to that Scripture, John, 10. 15. 17, 18. yet it was the wicked hands of the Jews that Murthered him*.

5. *When we find our Hearts most wicked, then to Believe in Christ, is Pure Faith.*

*Ans.* I remember not that I said so, but if I had, I know not what cause any have to be Offended, unless it be those that think to make themselves good before they Believe: *David* would trust in God, when the Iniquity of his Heels compassed him about: And whether should a poor filthy Sinner go, but to the Blood of Christ for Cleansing? but, I find the Accusers would be acting like *Naaman the Syrian*, that thought the Waters of his own Country, better than the Waters of *Jordan*: But *Paul* saith, (this is a faithful Saying, and worthy of all acceptation) *That Christ Jesus came into the World to save Sinners, of whom I am chief*, 1. Tim 1. 15. And if Christ Jesus came to save the chiefest of Sinners, then certainly when I see my self the chief of Sinners, and yet Believe in Christ, this must be pure Faith that looketh through all to Christ; and I am sure, was there more of this Faith, there would be more Holiness in Heart and Life.

6. *That there is no use of the Law.* This they say I said at *Oundle*; but when I said it, or on what account, I know not, neither do the Accusers tell me.

But this I do declare as my Judgment of the Law,

First, That it is Holy, Just and Good.

Secondly, That those that Believe not, are under the Condemnation of it.

Thirdly, That it is a Rule of Life to Believers.

But yet this I must say, it cannot give Life to dead Souls, and therefore not of use on that account, Gal. 3. 21.

Again, there cannot be Righteousness attained by it, on which account a Sinner may be Justified, Gal. 2. 21. *For if Righteousness came by the Law, then Christ is dead in vain*.

7. That the 42 of *Isaiah* 19 ver. is meant of Christ, *That Christ was Blind and Deaf, and did not know what he should suffer when he came into the World*.

*Ans.* I did say, That that place spake of Christ, and I judge still that it doth; but I did not say, *That he was Blind and Deaf, and did not know what he should suffer when he came into this World*: And pray Reader consider that Verse, and the 20. 27. with the first Verse, *Behold my Servant*:

And

And in this 19 Verse the Lord's Servant: Again he is said to be Perfect: And again, there is difference between the 18 Verse and the 19. The 18 Verse speaketh of the People of Israel, that were Deaf and Blind, and calleth upon them in the Plural Number, saying, *Hear ye Deaf, and look ye Blind*: But this 19 Verse speaketh in the Singular Number *My Servant*, and he that is Perfect: Again it is said, *Seeing many things, but thou observeest not, opening the Ears, but he heareth not*. Now, how can this be meant of wilfully Blind Israel, or their Priests? for tho it be granted they were Deaf and Blind themselves, yet they could not open the Ears of others, therefore I take the Words to be meant of Christ; that tho he did foresee all his Sufferings that he was to pass through, yet he did not so observe them as to hinder him in his carrying on our Redemption; tho he did bear the contradiction of Sinners against himself, yet he suffered patiently for them, according to the 38 Psalm, 12, 13, 14 ver. *They all seek after my Life, &c.* But *I as a deaf Man hear'd not, and I was as a dumb Man that opened not his Mouth*; thus *I was as a Man that heareth not, and in whose mouth are no Reproofs*. Compare this with Acts 8. 32. and 1 Pet. 2. 2.

8. *That we are Adopted from Eternity.*

Ans. I did Preach our being Predestinated unto the Adoption of Children by Jesus Christ, according to the Good pleasure of his Will. And if any will contend against it, let them know, they contend against that plain Scripture, Eph. 1. 5. For my part I am well satisfied that there are a number Chosen in Christ their Head, and fore-appointed by the Father to this Relation of Sonship in Jesus Christ, and because they are Sons, he sendeth forth the Spirit of his Son, crying *Abba Father*, Gal. 4. 6. And pray let it be considered, it is one thing for us to be took into favour by the Father in Christ our Head; and another thing for us to have this kindness of God manifested and help given to us to receive it, Gal. 4. 5. that we might receive the Adoption of Sons.

9. *That People must not rest on Promises, and think to renew their Comfort by them.*

Ans. I did not say these words separate from others; and if prejudiced People will run away with half Sentences, and be offended, I cannot help it: I have been as wary as I could, notwithstanding the Unchristian Reflections that the Accusers cast upon me. This I have said, *That People must not rest on Promises separate from Christ*; for tho God hath given to us exceeding great and precious Promises; yet those Promises are *Yea, and Amen in Christ*, 2 Cor. 1. 20.

So I have said, *They must not renew their comfort by the promise separate from Christ, and that fullness of Grace in him that the Promise speaks of*. I do say, the Word is as it were the Breasts, but the Sincere Milk of the Breast, is Jesus Christ, 1 Pet. 2. 2. *As new born Babes desire the sincere Milk of the Word*. What this Milk of the Word is, you may see Verse 6. wherefore it is contained in the Scripture, *Behold, I lay in Sion a chief Corner-stone, Elect, Precious, and he that believeth on him, shall not be confounded*. Therefore you must renew your Comforts in Christ by the Promise. And whereas they say, Head the 25. *Doth not this make void the Promise?* I say no, for it bringeth you to the Promise in it's right Place; but I will return the Que-

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Doth not their way in Arguing for Comfort by the Promise separate from Christ, make Christ of none Effect?

But if any ask who argueth so? I Answer, many that I have known, which hath been the cause of our thus Preaching; there are many that have great Notions of the Word, and take their Comfort from their Notions, which notwithstanding reject Christ; and count it Presumption to Believe; and it plainly appeareth by their wicked Carriages and ungodly Reasonings and hard Speeches against the Saints: I say, it appeareth that they have not Faith, neither know what it is to Believe, notwithstanding all their Notions. Thus the *Pharisees* they took Comfort from the Promise made to *Abraham*, and they boasted they were his Seed, and thought to have Eternal Life in the Scriptures: But Christ telleth them, *That they would not come to him, that they might have Life.* And here I intreat all that are high in their Notions, to look to it that their Faith in Christ be according to their Notions concerning him.

And here also I beseech poor drooping doubting Souls to learn to take hold of Christ in the Promise, and rest on him that speaketh *yea*, and renew your Comforts in him; learn what that meaneth, *Matt. 11. 28. Come unto me all ye that are weary and heavy laden, and I will give you Rest.*

*Lastly.* They speak of many such Doctrins that I have delivered, but when I know what they are, I shall Answer them as the Lord shall help me: But I hope those that are concerned in writing the Pamphlet, will learn more Wisdom in their next; and as in this they concealed their Names, as being ashamed to be known, like Thieves that Disguise themselves when they have a mind to Rob their near Neighbours; so in their next, they conceal their Wickedness, lest that they thought to do to others, be done to themselves, by the Lord's leaving them to fall under Reproaches and Shame, according to that Word, *Isa. 41. 11. Behold, all they that were incensed against thee, shall be ashamed and confounded, they shall be as nothing; and they that strive with thee, shall Perish.* Read the next Verse.

But I shall leave the Pamphlet, with the Writers and Abettors of it, and earnestly desire the Reader to Pray for, and endeavour to understand the Truth, and comply with it, tho Men and Devils strive against it; and I earnestly desire thee wherein thou thinkest I am out, thou wilt Pray for me, and take the first opportunity to deal with me according to the rule of Christ, *Matt. 18. 15.* that if I am out, I may be informed, or if I be not out, thy Thoughts may be governed, because wrong informed.

I shall add no more, because I would not make our Answers too Bulky, but earnestly desire the Prayers of the Godly for me, under all my Reproaches for Christ, who do and shall Pray for thee and my Enemies.

F I N I S.



*Dryden*

4.

The Late CONVERTS Exposed:

OR THE

REASONS

*Junkinson (D) Paul 312. St. Barrow.*  
OF

Mr. BAY'S

Changing his Religion.

Considered in a

DIALOGUE.

PART the Second.

WITH

Reflections on the Life of St. Xavier.

Don Sebastian King of Portugal.

AS ALSO

The Fable of the BAT and the BIRDS.

*Parcite Oves nimium procedere, non bene ripæ  
Creditus, ipse Aries etiam nunc vellera secat.* Virg. Ecl. 3.

*Rode caper vitem, tamen hinc cum stabis ad aram,  
Istius quod fundi Cornua possit, erit.* Ovid. Fast.

Licensed, January 8. 1689.

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